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BETWIXT AND BETWEEN INDIA AND CHINA*

By

H. E. SUKICH NIMMANHEMINDA,

Ambassador of the Royal Thai Embassy in India

There is so much loose talk about India and China going on at present that I shall try my best not to touch on any of the vexing questions of the present Indian-Chinese conflict.

You will also notice that I purposely avoid using the compound adjective "Indo-Chinese" in this connection too. As a matter of fact there is nothing wrong with the word Indo-Chinese at all except that, by time-honoured usage, it has acquired an entirely different meaning, more applicable to that region known to geographers as Further India. Later on French Colonialism also appropriated the word to signify those lands comprising Annam, Cochinchina, Tonquin, Cambodia and Laos, held more or less under French tutelage either as colonies or protectorates for almost a century or so.

The Thai people, however, refused to accept any of these names as a correct nomenclature for the land which has continued to be their home for centuries. They always insist on calling it Laem Thong or *the Golden Peninsula* (*Chryse Chersonesus*). According to the *Mahāvaiśi* we have the following account of the Great Emperor Asoka's missionary effort to convert the neighbouring lands: "Together with the Thera Uttara the Thera Sona of wondrous might went to Suvarnabhumi..... Many were the people who came unto the three refuges and the precepts of duty; sixty-thousand were converted to the true faith, etc., etc." Now the main question is: Where is this land of Suvarnabhumi? The late Professor Rhys Davids considered the region extending from Pegu in Burma right down through the Malay Peninsula. Others preferred to pin down Pegu whilst others regarded Southern Thailand as the real Suvarnabhumi of old and cited the following arguments to support their thesis: "Suvarnabhumi means land of gold. There is no gold in Pegu, but there are goldmines in Southern Thailand. There is also a

* Address delivered on the XVIIIth Foundation Day of the

town in Thailand called Uthong or 'cradle or source of gold'. It was the capital of the state ruled over by the Thai King Rāmādhipati I, before he founded Ayudhya (A.D. 1350) as his new capital. Furthermore not far from this place was the ancient Buddhist Chetiya still known under the name of Vara Prathama Chetiya at the present province of Nagara Pathama some thirty five miles South of Bangkok." Anyhow, to avoid further polemics, let us accept the general point of agreement that Suvarnabhumi is somewhere in the Indo-Chinese Peninsula, and that the Buddhist Church of Asoka which was founded there gradually spread its teaching over the whole of the countries now known as Thailand, Burma, Cambodia and Laos.

While this advent of Buddhism into the Golden Land was taking place, the Thai people were still making their home in several parts of China, South of the Yangt-se Kiang, namely in the provinces of Kwangsi, Szechuan and so forth. According to Demetrius Boulger, in his History of China, it was stated that "In 585 B.C. the Chinese empire did not extend further south than the great river Yang-tse. The region of the barbarians then included all the provinces lying south of that stream."

W. A. R. Wood, in his History of Siam, posed the question who were these barbarians? And then went on to answer this in the following manner: "Doubtless many and various tribes were included among them; but most of them were Thai people, the ancestors of the Siamese, Laos and Shans of today. Even at the present time the population of Southern China shows signs of a strong Thai strain of blood. The Yunnanese are more Thai than Chinese, and pure Thai communities are to be found within a few hundred miles of the city of Canton, speaking a dialect which a Bangkok Thai could understand with but little difficulty."

As the Chinese pressed hard upon the various Thai settlements the Thais, rather than submitting to the Chinese yoke, retreated southward and made their strong-hold in Yunnan, the southernmost province of present-day China, and their settlements became known as the principalities of Nan-Chao. There they entrenched themselves in for centuries, sometimes they entered into treaty relationship with China,

especially, under the Tang Dynasty. At times, when they found the Chinese expansionistic tendency somewhat intolerable the Thais were known to have entered into alliance with the Tibetans and turned the scales against the Chinese too.

From their bastion in Yunnan, the Nanchao Thais began to send wave after wave of emigrants further, southwardly, and westwardly, until some of them ultimately reached Assam and settled down there under the name of Ahoms. Some of the human waves reached what is now Upper Burma where they settled down under the collective name of Thai Yai (Big Thai) but their Burmese neighbours dubbed them as the Shans and so as Shans of the Shan States they came to be known by outsiders ever since.

In A.D. 1253 Kublai Khan invaded Yunnan and thus put an end to the Thai Kingdoms there and this act on Kublai Khan's part resulted in a wholesale emigration of the inhabitants southwards with important effects upon the history of the Indo-Chinese Peninsula. In their move southward they had to contend against the earlier settlers the Cambodians, a people belonging to the Mon-Khmer race.

In 1238, some fifteen years before the final crushing of Nanchao a certain group of Thais, who penetrated down south, succeeded in defeating a Cambodian army sent to quell them in their new home and after this pitched battle the Thais entered and took over the town of Sukhothai and made a new metropolis out of it, thus commencing a new era known as the Sukhothai period of Thai history in the Golden Peninsula as a united Kingdom under the first Thai sovereign, Khun Bangklangthao, who assumed the Hinduised title of Sri Indrāditya.

During this King's reign, according to Wood, Thailand received a tremendous wave of Thai immigrants who fled from Yunnan after Kublai Khan's *coup-de-grace* and doubtless it is due to this fact that King Sri Indrāditya was able to deliver a crushing blow to the Cambodians, and so paradoxically the emergence of Thailand as a sovereign state is partly due to the conquests of Kublai Khan in Southern China. Sri Indrāditya was succeeded by his second son under the name Bān Muang (Pālmuang) who reigned for only a few years. He was succeeded by Prince Rām Kamlieng

who continued his long reign of over forty years (A.D.) 1274-1317).

King Rām Kamheng justly earned the title of Rām Kamheng the Great because he was one of the most redoubtable warriors and conquerors whom Thailand has ever produced. In his long reign he raised the status of the struggling state of Sukhothai to the rank of a powerful and extensive Kingdom. Like the Great Asoka of old, King Rām Kamheng is the best known King of the Sukhothai Dynasty for a similar reason. In 1833 King Mongkut, or Rama IV, when still a peripatetic Buddhist monk went to Sukhothai "and came across a certain large slab of stone set in masonry on the terrace beside the ruins of a palace. The stone was an object of reverence and fear to all the people, so it was said, if any one failed to bow before it or presumptuously walked up to it he would be stricken with fever or other disease..... On his return to the Capital he had the stone brought down and set in masonry as a platform at his temple Wat Rājādhivās." The inscription had been variously deciphered by learned Thai Buddhist monks as well as by foreign savants. From this stone slab, as well as from other inscriptions from that vicinity one can learn so much about King Rām Kamheng's exploits and achievements in the same way that one learns so much about Asoka from his numerous Rock and Pillar Edicts. The temptation to quote liberally from this King's edict is almost irresistible and yet for brevity's sake as well as my regard for your already strained indulgence, I shall confine myself to a few relevant passages just to show who he was and how much Thailand owes to him for his most precious gift, the invention of the Thai script!

This is how his Edict reads:

"My father bore the name of Sri Indrāditya, my mother's name was Lady Sēuang. My elder brother's name was Bān Muang. We, elder and younger born from the same womb, were five in all; brothers three and sisters two. My elder brother who was first, died and left me while I was yet little. When I reached my nineteenth year Khun Samjon, a ruler of Chod, descended on the town of Tāk with his men. My father went out to engage him. My father went to the left but Khun Samjon charged from the right and scattered my father's men in all directions. I refused to budge. I rode

on my elephant Anekbal. I reached him before my father and I goaded my elephant to engage Khun Samjon's mount Mās Muang. Khun Samjon was thus defeated and my father conferred on me the title of Rām Kamheng..... During the time of King Rām Kamheng, the realm of Sukhothai became prosperous. In the water there are fish, in the field there is rice, and the Lord of the realm levies no tax on them and the people enjoy a certain amount of freedom,

.....
Along the high-ways people lead cattle to trade and ride on horses to sell. Whosoever wishes to trade in elephants, let him do so; whosoever wishes to deal in horses, let him do so; whosoever wishes to deal in silver, in gold, let him do so too!

.....
At the entrance a bell is hung up there, any of the subject, whether of town or country, labouring under a grievance which either distresses him in his belly or which causes his heart to stumble, will find that his prince can always be reached. Let him go and ring that bell, then King Rām Kamheng will review his cause with justice, and so the people of Sukhothai praise him for this.....

Before this there existed no Thai letters. On 1205 Saka, the year of the GOAT, King Rām Kamheng set his mind (to the problem of) inventing this Thai Script and so to that King this Thai Script owed its existence. Thus King Rām Kamheng is not only a ruler or a lord of all Thais, he also is their guru and their āchārya instructing them in the virtuous path of the Dharma.”

“So with this famous stele of Rām Kamheng the literary history of the country might be said to begin. The origin of Thai literature might be traced to India whose culture predominated in the Indo-Chinese Peninsula for a long time. Not only did India exert a potent influence upon the development of Thai letters but also left us the legacies of her writing, art and religion which, in the course of time, have developed into our own. The introduction of Buddhism into the country gave men new ideals, not only in religion, but also in literature. Generally speaking the intellectual life of the Thais has all along been dominated by religious thought. This being the case, we need not be surprised to find that the earliest works in our national literature were religious.”.....
(SIAM, General and Medical Features).

Later on, after the early Thai conquest of Cambodia in the Fifteenth Century of the Christian Era, the Thais came into contact more and more with Brahmanism and its agents, the Brahmins, who came along with the conquerors and settled down in Ayudhya as Court astrologers and royal preceptors in Kautilya's lores.

Originally the Thai language, being of a cognate origin with the Chinese language, was mainly monosyllabic and tonal. This fact made the number of words available somewhat limited and became more and more inadequate with the growth and development of the Thai people. To render a single sound, say the simple sound NA, capable of as many connotations as possible, it became imperative to invest each sound with several tonal levels, thereby imparting several entirely new and different meanings to the original neutral tone of the sound NA which signifies a rice-field. By bringing the tone down to its lowest limit we have still the same word NA to mean "thick" and, similarly by raising the tone higher and higher the meaning gradually changes from "rice-field" to "face" and then to "aunt", depending on how high you raise the pitch of your vocal chord. When someone is relating to you his personal experience in having come across a SEUA you will have to catch the level of the tone properly in order to be able to distinguish whether he means a tiger, a mat, or a coat as he wishes to make known to you.

One of the tongue-twisting tests which we Thais like to put to a foreigner in our midst in order to find out whether or not he can really grasp the correct tones is this: KRAI KHAI KHAI KHAII? which means "Who is selling hen's eggs?" Not one in ten has been known to have passed this test with flying colours.

With the passage of time, new words had to be added to the existing meagre stock of monosyllabics. Technical words in connection with Buddhism were borrowed from Pali right away, while philosophical terms and words in connection with the exaltation of royalty were adopted from Cambodian and Sanskrit since Cambodia, under Hinduised Kings' Brahmanical influence, used to be the stronghold of the cult of the Divinity of Kingship. For objects around us, we Thais formed compound words out of several monosyllabics strung together, as it were, to signify something new to our concept, for

example:—ice is known as NAM-KHAENG or hard water; a safety-match is MAI-KHEED-FAI, *i.e.*, fire-scratching stick; a school is RANG-RIAN, *i.e.*, a shed for learning; interest (for one's money) became poetically known as KOE-BIA or cowrie blossom (cowrie shells were once used as coins of the lowest denomination).

With the early introduction of a compass in navigation a magnet became known under the name of MAE-LHEEK which means mother of iron, since it has the property of attracting iron filings in the same way as a mother hen has the ability of attracting young chicks to her; electricity, probably from its manifestation with the case of lightning, became known as FAIFA or fire from the sky. A thermometer used to be known as a PAROD which is the Thai way of pronouncing the Sanskrit word PARADA for quicksilver. When modern water-supply system was introduced in Bangkok in 1912 to supplant the use of unhygienic water from canals which criss-crossed our city of Bangkok, Thai scholars began to rack their brains in order to find a suitable word, not too difficult for the ordinary man in the street to use and yet not so vulgar as monstrous words arising out of that lazy and degrading habit of adopting English words wholesale. Eventually, the late Prince Vajirāñan, then Prince Patriarch of the Thai Buddhist church, came to the rescue with the word PRAPA which in its Sanskrit origin means a place where water is distributed to travellers, *i.e.*, an ancient form of a public hydrant, and so the word caught on and today there is nobody, even among the meanest coolie who is not acquainted with the word Prapā or the daily benefit which he derives from it.

As I have already mentioned, there once crept in that detestable practice when English words were introduced and mispronounced, such as the word SATAYCHAN, TALAP-KAP, SATAM, PAP, KAOVANAR, GOVERNMENT, SAKURAI, MOTERKA and all such monstrosities which upon closer scrutiny were none other than station, telegraph, stamp, pipe, governor, government, screw-driver and motor car. But now a railway station becomes STHANI (*sthāni*), telegraph becomes TORALEKH (*duralekha*), a stamp has a high sounding name of PRAISANIYAKORN (*praishnī-yakara*), a governor becomes as a PHUVARACHKARN or one who carries out RAJKAR or the King's business. Government is now denoted by the composite Pali word RATTHPAL

which the Thai pronounces as RATHABARN (raṭṭhpāl or rājyapāl) whilst a screw-driver becomes LEK-KHAI-KUANG or an iron piece to undo a twisted bit and motor-car becomes a completely Sanskritized ROT-YON, *i.e.*, RATHAYANTRA in actual writing.

As further examples let me give just a few more instances of current words chosen at random, mostly from H.R.H. Prince Wan Waithyakorn's (Varnavaidyakara's) list of his ingenious adaptation.

Transliterated Thai

Phonetic Thai

English

Agriculture	Kasetkam
Agricultural Science	Kasetsat
Algebra	Pichakanit
Anarchy	Anatipatai
Architect	Stāpanik
Architecture	Sṭāpatayakam
Arithmetic	Lekkanit
Astrology	Horāsat
Astronomy	Dārasat
Atom	Paramanu
Autocracy	Ekaipatai
Bank	Tanikarn
Bank note (paper money)	Tanabat
Bond	Panta, Pantabat
Business	Turakit
Chairman (one who presides)	Prathān
Co-officient	Samprasit
Commission	Kammatikaran
Committee	Khana Kammakān
Committee member	Kammakān
Coolie	Kammakorn
Democracy	Prachatipatai
Education	Karn suksa
Efficient (effective)	Prasit
Efficiency	Prasittipap
	Kshetrakarma
	Kshetrašastra
	Bijaganit
	Anadhipataya
	Sthapanik
	Sṭāpatyā Karma
	Lekhganit
	Horāśāstra
	Tārāśāstra
	Paramanu
	Ekadhipataya
	Dhanagār
	Dhanapatra
	Bandha, Bandha patra
	Dhura Kic (Dhurakritya)
	Pradhān
	Samprasiddhi
	Karmadhikār
	Gana Karmakār
	Karmakār
	Karmakara
	Prajadhipataya
	Kār Shikshā
	Prasiddhi
	Prasiddhi Bhāva

*Phonetic Thai**Transliterated Thai*

Elementary Education	Pathomsuksa
Engineer	Visvakorn
Engineering	Visvakam
Eng. Science	Visvakamsat
Ethics	Chariyasat
Ethnography	Chātipantuvanna
Ethnology	Chātipantu vitaya
Geography	Punisat
Geology	Toranivitaya
Geometry	Rekhakanit
Higher Education	Udom suksa
Mathematics	Kanitsat
Metal	Loha
Metallurgy	Lohakarn
Meteorology	Utuniyomvidya
Molecule	Anu
Monarchy	Rachatipatai
Morality	Silatum
Myth	Tepniyai
Nation	Chat
Nationalistic	Chatniyom
Nature	Tamméchat
Nautical	Navik
Navy	Navi
Non-metal	Aloha

Transliterated Thai

Phonetic Thai

Normal	Prakṛī
Nutrient	Bhojana
Nutrimient	Bhojanāhāra
Nutrition	Bhojanākāra
Oligarchy	Ganadhipataya
Opinion	Mati
Opinion, public	Prajāmati
Particle	Anubhāga
President (of a republic)	Pradhānādhipati.
Royal Navy	Rājanāvi
Secondary Education	Madhyamshikshā
B.A.	Aksharashāstra
M.A.	Pandit
D. Litt	"
	Mahābandit
	Dusdibandit
	"
	Tushtipandit

From the above it will be readily conceded that whether we like it or not we have to go on adopting more and more Sanskritized words because, for example, although instead of saying SATAVAPAT (Satvabaedya i.e., Sattvavaidya) we may say MOH-RAKSA-ROK-SAT (a doctor who treats animal diseases), but this is more or less paraphrasing rather than a precise technical nomenclature; however, for every-day objects, it is still better for us to coin words from our own monosyllabic stock rather than from these high-sounding words of Indian origin and this, I am sure, is what the King of Thailand was trying to impress on our word-coiners in his recent discussion at the Thai Language Group at Faculty of Art of Chulalongkorn University.

Outside the realm of Letters, Indian Culture as exemplified in rites and ceremonies of the Royal Court of Thailand, becomes also very pronounced. The title which Khun Bāng Klāng Thao, the father of King Rām Kamheng, assumed at his consecration as Shri-Indrāditya certainly showed Brahminical influence from the direction of Cambodia as that title had been expressly coined as rewards to early Thai chieftain who acknowledged Cambodian suzerainty. From the writings of Lady Nopamart (Navamās), one of the numerous consorts of a King of the Sukhotai Dynasty, one learned that she herself was the daughter of a leading Court Brahmin bearing the sonorous title of Phra Sri Mahosoth Yosakamalart Kānlāyhongs (Vara Shri Mahausadha Yashakamalāśna Garlayahāṁsha) and that she it was who introduced the Dipawali Custom into the country by setting small lotus-flower-shaped rafts lit with wax-candles or with oil-pradeeps floating on the river at Sukhothai. This lovely and colourful rite appealed so much to her Royal Spouse that he gave order for its adoption then and there and to salve his conscience as a good Buddhist he declared that this was also another way of honouring the Buddhist triple-gems (Tri-ratna, namely the Buddha, the Dharma and the Sangha). This custom still prevails to these very days in Thailand.

One of the most important ceremonies in which Court Brahmins used to take a major part is, or was until quite recently, the Coronation Ceremony. My friend, H. E. Bhagawat Dayal, formerly Indian Minister to the Court of Thailand who was in a privileged position to attend His Majesty the present King's Coronation assured me that, apart from some additional

rituals of Buddhist character, the entire ceremony followed the strict order of the Brahminical Abhishek rite of consecrating Hindu Kings. I shall not bother you with details of this momentous rite as you will soon be able to follow yourselves in watching a black-and-white silent documentary film of the Coronation of His late Majesty King Prajadhipok in February of the year 1926. This film was made personally by H. R. H. the Prince of Kamphaengbejra himself and is now the property of the Siam Society of Bangkok and has been especially sent to me to illustrate this talk of mine before such a distinguished gathering of Indian scholars.

One ceremony of Hindu origin which has been suffered to fall into desuetude is the annual Swinging Festival Known to Thai people as Lo Chingcha and to Indians as the Triyambavāy, Tripavāy. "It was not only an important State Ceremony in Bangkok and in the former capitals Ayudhya and Sukhothai, but was practised in the other chief cities of the realm in ancient time. At Nakorn Sritammarat (Nagara Shridharmarāj) the swing post still stands, but there is no longer a State Ceremony there". (Wales' Siamese State Ceremonies). This last sentence also applies to Bangkok, although it has recently been whispered that the Ceremony might be again revived on account of the spectacular pageantry that accompanies it which is sure to be another attraction that will lure tourists to Bangkok !

Another ceremony, the first Ploughing, known to Thai people as Pithi Raeknā, is worth mentioning since it dated as far back as the time of Lord Buddha, when it has been mentioned that the Lord's father, King Suddhodana himself, took part in the actual ceremony while Buddha, as the baby Prince Siddhartha, was left to himself under the shade of a jambu tree whose shade would not alter its position of shielding the divine baby in spite of the solar movement across the sky. It is now known as the Püed-mongkon (Bijmangal) ceremony and is annually performed in Bangkok by the Director-General of the Department of Rice in the presence of H. M. the King. It is not necessary for me to add that this purely Brahmanical ceremony is becoming more and more Buddhistic by the presence of Buddhist monks who participate in the rite by chanting the Stanza of Victory at the most auspicious moment.

Lastly, there is the Kathina ceremony.

This ceremony is purely a Buddhist observance and means the laying down of robes for the Buddhist monks in the various monasteries of the country. "The period of the annual presentation of Kathina robes is from the middle of the eleventh month (Asvina) until the middle of the following month (Kārtikka) i. e., October-November, the rains having been practically finished and the Buddhist Retreat being at an end. There used to be four classes of Kathina: (1) Kathin Luang or the King's Kathina; (2) Kathin Chaonai or the Prince's Kathina; (3) Kathin Khun-nang or the Nobleman's Kathina and lastly (4) Kathin Prai or the common people's Kathina."

By and large the most spectacular is the King's Kathins in which His Majesty's pays a triumphal visit to the various royal temples either by road or by the waterways. Since you will see both types of this ceremony in the film which will be shown immediately after this talk of mine I shall not detain you any longer with my vain words but shall end this talk with the words of the poet Tagore who bade farewell to Thailand after a seven-day visit to Thailand in 1927 in the following poem:

Farewell to Siam

The signet ring of a primaeval friendship

had secretly sealed thy name, O SIAM, on my mind,
in its unconscious depth,

This is why I felt I had even known thee,

the moment I stood at thy presence,

and why my traveller's hasty hours

were constantly filled with the golden memory of
an ancient love,

and centuries' silent music overflowed
the brink of the seven short days

that surprised me with the touch
of an immemorial kinship

in thy words, worship and aspiration,

in thy numberless offerings to Beauty's shrine

fashioued by thine old hand,

in thy fragrant altars

with their candles lighted
and incense breathing peace.

To-day at this sad time of parting
I stand at thy courtyard,
gaze at thy kind eyes,
and leave thee crowned with a garland from me
whose ever-fresh flowers had blossomed
ages ago.

THE YAVANAJATAKA OF SPHUIJIDHVAJA

By

DR. DAVID PINGREE

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In the Durbar Library in Kathmandu, the capital of Nepal, is preserved, under the shelf-mark 1180 कृ, a palm-leaf manuscript of 103 leaves (the first, unfortunately, is missing), written in northern Nāgarī of about the beginning of the thirteenth century. This manuscript was first noticed of Mahāmahopadhyāya Hara Prasāda Sāstrī in 1897¹, but little attention was paid to it till about a decade ago when the learned historian of Dharmāstra, Mahāmahopadhyāya P. V. Kane, managed to procure a copy of fifteen of its folia². It was in the Spring of 1962 that I received, through the kind and generous intervention of a number of scholars, a microfilm of the entire manuscript, on the basis of which I have prepared an edition of its text, a translation, and a commentary. This article is a preliminary report on some of the more important aspects of the work.

The manuscript in Kathmandu is the sole surviving copy of a long astrological poem, the *Yavanajātaka*, composed by the (Yavarāja) Sphujidhvaja³ on the basis of Yavaneśvara's translation into Sanskrit prose of a Greek work on genethlia-

1. *JAS Bengal* 66, 1897, 311-312. See also his *Report on the Search of Sanskrit Manuscripts* (1895-1900), Calcutta 1901, p. 8, and *Catalogue of Palm-leaf and Selected Paper MSS. Belonging to the Durbar Library, Nepal*, Calcutta, 1905, pp. 40-41.

2. Ff. 2-10 and 98-103; see his "Yavaneśvara and Utpala", *JAS Bombay*, 30, pt. 1, 1955, 1-8, and "The Yavanajātaka of Sphujidhvaja", *JAS Bombay*, 30, pt. 2, 1955, 1-5. The manuscript had also been copied for Hemarāja, the Rājaguru of Nepal, and was seen by K. V. Abhyankar; see his ed. of the *Jaiminiyam Upadeśasūtram, Sheth Bholabhai Jeshingbhai Institute of Learning and Research : Research Series* 36, Ahmedabad 1951, pp. 87-88.

3. Sphujidhvaja's name is very odd. Bhāu Dājī (*JRAS* 1865, 406-409) wished to derive it from the Greek Speusippus, and V. V. Ramaṇa-Sāstrin (*Classical Review* 36, 1922, 20-21), who was followed by W. Gundel (*Dekane und Dekansternbilder, Studien der Bibliothek Warburgh* 19, Glückstadt and Hamburg 1936, pp. 87, 92, 155, 247,

logy. The details are given in the concluding verses of the work (76, 60-62) :

इति स्वभाषारचनाभिगुप्तं
विष्णुग्रहरक्षे ,
महीपमुख्यैरनुदृष्टतत्त्वां
होरार्थरत्नाकरवाक्समुद्राम् ॥
सूर्यप्रसाद (।) गततत्त्वदृष्टि-
लोकानुभावाय वचोभिराद्यैः ।
इदं बभाषे निरवद्यवाक्यो
होरार्थशास्त्रं यवनेश्वरः प्राक् ॥
स्फुजिध्वजो नाम बभूव राजा
य इन्द्रवज्राभिरिदं चकार ।
नारायणाङ्केन्दुमितावदहृष्टं
कृतस्तं चतुर्भिर्मतिमान् सहस्रैः ॥

(In line 11 the MS has नारायणाङ्केन्दुमयादिहृष्टं) "Previously Yavanesvara (the Lord of the Greeks), whose vision of the truth came by favor of the Sun and whose language is flawless, translated this ocean of words, this jewel-mine of horoscopy, which was guarded by its being written in his tongue (Greek), but the truth of which was seen by the foremost of kings (Rudradāman I), ... (in the year) 71⁴ (A.D. 150); (he translated) this science of genethliology for the instruction of the world by means of excellent words. There was a wise king

and 256) equated it with the awkward Aphroditosemaeus. Neither proposal can be taken seriously. The easiest solution would be to emend स्फुजिध्वज to स्फूजिध्वज (in the script of the manuscript स्फू would be written स्फु). However, against this emendation is the fact that Utpala (on *Bṛhajjātaka* 7, 9) unquestionably calls him Sphujidhvaja. Therefore, I have accepted this spelling of the name and offer no explanation of its significance. An attempt to place Sphujidhvaja within the general framework of the history of Babylonian and Greek influences on Indian science will be found in my article, "Astronomy and Astrology in India and Iran," *Isis* 54, 1963, 229-246.

4. In the bhūtasamikhyā system, of course, graha usually means nine; this is with reference to the seven planets and the two nodes of the Moon. Sphujidhvaja, however, nowhere mentions these nodes. And there is evidence that the earliest Indian lists of the planets also excluded them; see, for instance, *Sārdūlakarnāvadāna*, ed. S. Mukhopadhyaya, Santiniketan, 1954, pp. 53, 104, and 229.

named Sphujidhvaja who versified this entire (text), which was seen by him in the year 191 (A.D. 270), in four thousand *indravajrā* verses."

I have referred the dates given above to the Śaka Era of A.D. 78, and counted in lapsed years. But there has been some controversy over the era used by Sphujidhvaja. Ramana-Sastri preferred the Śaka Era as I have, Kane the Gupta Era of A.D. 320. To date the *Yavanajātaka* in S11, however, just a few years before Varāhamihira wrote the *Bṛhajjātaka*, would cause many difficulties. But the case is clinched by a passage from Utpala referring to Sphujidhvaja's date (on *Bṛhajjātaka* 7, 9):

स्फुजिध्वजेनान्यच्छास्त्रं कृतं शककालस्यावांकु ज्ञायते । तथा च स्फुजिध्वजः
(76, 15)⁵

गतेन साध्यर्धशतेन युक्ता-
त्येकेन कोषाणगताद्वद्संख्या ।
कालं शकानां परिशोध्य तस्मा-
दतीतमन्यद्युगवर्षयातम् ॥

एवं चेत् स्फुजिध्वजकृतं शककालस्यावांकु ज्ञायते ।

"It is known that there is another sāstra written by Sphujidhvaja after the commencement of the Śaka Era; for Sphujidhvaja says: '(If one takes) the number of years of the Koṣāṇas which have passed and adds 149, then, subtracting from this number the year in the Śaka era, (one obtains a year in which) another yuga ended'. Thus is it known that (this work) was written by Sphujidhvaja after the beginning of the Śaka Era."⁶

5. The lithographed edition of the *Bṛhajjātaka* with the commentary of Utpala (Bombay 1874) reads this verse wrongly:

गतेन साध्यर्धशतेन युक्ता-
त्येकेन केषां न गताद्वद्संख्या ।
कालः शकानां १०४४ स विशोध्य तस्मा-
दतीतवर्षद्युगवर्षजातम् ॥

See also M. R. Kavi, *JSOI* 2, 1941, 54.

6. From this verse it is clear that the Era of the Koṣāṇas, (*i.e.*, of Kaniṣka?) is not the same as the Śaka Era; but this, unfortunately, is the only certain information that it provides. As the terms of reference are not sufficiently well defined, any attempt to interpret this obscure verse further would be futile; it can be made to support dates from the first century B.C. to the second century A.D.

The yuga which is referred to in the verse quoted from the *Yavanajātaka* is defined more precisely elsewhere. First may be cited the beginning of chapter 76 (1-4):

सर्वस्य <होरा> विधिसंग्रहस्य
चमुः परं यद्विवृधा वदन्ति ।
समासतस्तद्यवनोपदेशा-
द्वक्ष्ये प्रदृष्टं चरितं म्रहणाम् ॥
युगं महत्केचिद्गुडान्ति सौरं
सूर्यम् च तद्वद्याहगार्थसाद्याः ।
तदागमाद्वीधमिति प्रभेदा-
हृष्ट <स> मास्तुद्विः ॥
मुनेवैशिष्ठृ(स्य) मतानुवृत्त्या
केयांचिद्विष्ट विधितत्पराणाम् ।
. . . . यद्यनोत्तमानां
घष्टः शतं पञ्चयुतं समानाम् ॥
तदायतिथ्यादि युगादि सौरं
मेषादिभागरथितयो रवीन्द्रोः ।
मेषोदये प्रागृतुचैत्रशुक्ले
प्रवृत्तिते मानगतिक्रमेण ॥

The wise say that the observed course of the planets is the supreme eye of the entire body of rules of horoscopy. I shall explain it concisely according to the instruction of the Greeks. Some authorities say that there are a great solar yuga and a small one for the purpose of predicting eclipses; after deciding that he can gain understanding by studying this, the fully intelligent man (will not make) a mistake. Some who are students of the laws (of astronomy) find good in following the opinion of the sage *Vasiṣṭha*⁷; (but according to) the best of the Greeks (a yuga) consists of 165 years. This solar yuga begins on the first tithi in the bright half of Caitra in the Spring, when the Sun and the Moon in their courses are in conjunction in the first degree of Aries and when Aries is in the ascendent."

Further details regarding the date of the commencement of one of these yugas are given in another verse (76, 14):

7. This may refer to the *Vasiṣṭhasiddhānta* summarized in Varāhamihira's *Pāñcasiddhāntikā*, which like the *Yavanajātaka*, employs the methods of Babylonian linear astronomy.

गते षड्केऽर्धशते समानं
कालक्रियातत्त्वमिदं शकानाम् ।
रत्नेरुषे सूर्यदिने × प्रदेऽकं ×
क्रमात्तदन्दादि युगादि भानोः ॥

(In line 1 the MS reads षड्ये).

“When 166 years of the Śakas have passed, that is the truth of the calculation of time. At dawn on Sunday are the beginning of the year and the beginning of the yuga of the Sun.”

Thus we know that one 165-year yuga began at dawn on Sunday on the first tithi of the bright half of Caitra when the Sun and Moon were in conjunction in the first degree of Aries. Further, we know that the year was either 156 (reading षड्ये) or 166 (reading षड्के) of the Śaka Era; assuming that these dates are given respectively in current and expired years, one finds that the yuga may have begun in A.D. 234 and 235 or 244 and 245. In the years 235 and 244 the conjunction of Caitra does not at all coincide with the meṣasamkrānti of the Sun, and therefore may be disregarded.

In A.D. 234 the conjunction of Caitra took place in India at about 1 P.M. on Monday, 17 March, and the first day of the bright half of the lunar month was Tuesday. The longitude of the conjunction was a little less than 355° . If one uses the standard Indian zodiac rather than the correct tropical zodiac, the entrance of the Sun into Aries 0° took place on 17 March 234 and on 16 March 245; but that the Indian sidereal zodiac was employed before Āryabhaṭa may be questioned. In any case, the coincidence of the week-day seems to make Sunday 16 March 245 the preferable alternative, and the date of the commencement of the yuga current when Sphujidhvaja wrote the *Yavanajātaka* in A.D. 270.

The Śaka Era of 78 A.D. referred to by Sphujidhvaja was used in the late third century only by the Western Kṣatrapas in Gujarat and Saurāṣṭra. It will be remembered that the original translator bore the title Yavaneśvara, Sphujidhvaja was a (Yavana)rāja, and their successor Minarāja was termed Yavanādhirāja (*Vṛddhayavanajātaka* 67, 1); the title Yavanarāja occurs elsewhere only in the inscriptions of the Western Kṣatrapas--being once applied to Tuśāspa, Aśoka's governor of Saurāṣṭra, in the Junagadh

inscription of the reign of Rudradāman I⁸, and once to an authority in Sañjayapuri (Sañjān?) under Rudradāman II⁹. It seems that it was the title of an official of the government of the Western Kṣatrapas, whose function it probably was to supervise the activities of the Greeks living in or trading with the Śaka Kingdom.

The localization of Yavaneśvara, Sphujidhvaja, and Minarāja in a kingdom whose capital, Ujjayinī, later became the Greenwich of Indian astronomers is supported by two verses in the *Vṛddhayavajñātaka* which list the countries in which the seven planets and Rāhu were "born" (2, 9-10) :

सहस्रशिर्मर्यवनेषु जातो
विभावरीशस्तु तथा कलिङ्गे ।
अवन्तिदेशोद्भव एव भौमः
कौशास्त्रिकेयो हिमरश्मपुत्रः ॥
सिन्धौ प्रजातस्त्रिदशेशमन्त्री
जनान्त्यभुर्मौजकटे धृगोश्च ।
सौराष्ट्रजस्तीक्ष्णकरस्य पुत्रो
राहुर्महाबरसम्भवश्च ॥

The center of this circle of lands is the kingdom of the Western Kṣatrapas. Before obtaining the microfilm of the Nepalese manuscript, I had suggested¹⁰ that these verses were taken by Minarāja from the *Yavanajātaka* and reflect the digvijaya of Rudradāman I. They do not occur in the manuscript, and the argument is thereby weakened. However, much of the *Yavanajātaka* is missing from this unique manuscript. We have seen that Sphujidhvaja claims to have written 4,000 verses; but only about 2,300 are actually preserved. One can point to many lacunae, and to a verse which once was to be found in the section on military astrology (Chapters

8. Tuśāspa has an Iranian name ; but he is called Yavana-rāja. The inscription is edited by F. Kielhorn, *EI* 8, 1905-06, 39-49.

9. The reference to Rudradāman (II) makes it impossible to accept the date (A.D. 278/9) suggested by D. C. Sircar, *IHQ* 36, 1960, 24 F ; see also *EI* 34, 1961-62, 20-22.

10. "The Empires of Rudradāman and Yaśodharman : Evidence from Two Astrological Geographies", *JAS* 79, 1959 267-270.

70—73), but now can be recovered only from Viṣṇuśarmā's commentary on the *Vidyāmādhavīya* (12, 4). And such an astrological geography as is given by Mīnarāja is twice referred to in the *Yavanajātaka* (9, 11 and 73, 66). Therefore, it is not impossible that these verses were accidentally dropped from Sphujidhvaja's text.

It has been pointed out that Mīnarāja took over a number of verses from the *Yavanajātaka*¹¹. However, it is clear that in his sections on horoscopy he has also depended on the lost astrological poem of Satya, and he names Garga and Parāśara as the authorities for his chapters on omens (67, 5). But what is the relation of Sphujidhvaja's poem to Yavaneśvara's translation? One is tempted to assume that everything in the *Yavanajātaka* that is specifically Hindu (*e.g.*, the frequent references to the castes and the chapter on the horoscopes of ascetics) or unquestionably of Indian origin (*e.g.*, the navāṁśas and the nakṣatras) is due to the later author; but this assumption is too simple. I have been able to show that the interpretation in chapters 2 and 3 of the images of the Horās and Decans as manifestations of Lakṣmī and Śiva was made by Yavaneśvara rather than by Sphujidhvaja¹². So the translator himself was at least partially responsible for the evident attempt that has been made to render Hellenistic astrology applicable and appealing to Indian society.

An even more difficult question concerns the nature of the Greek original. For dating and localizing that text the main clues are afforded by the descriptions of the signs of the zodiac (1, 14-25).¹³ The representation of Gemini as a man and a woman holding respectively a club and a lyre (the attributes of Heracles and Apollo) calls to mind the Egyptian deities Shu and Tefnut. But more significant is the description of Virgo as a maiden standing in a boat and carrying a torch. She is clearly Isis, who frequently is used to portray Virgo in Egyptian zodiacs; and the boat identifies her as Isis Pelagia. It is noteworthy that Isis Pelagia as patroness of

11. See S. B. Dikshit, *Bhāratīya Jyotiḥśāstra*, 2nd printing, Poona 1931, p. 485 and the references in fn. 2 above; my edition will contain the full details.

12. "The Indian Iconography of the Decans and Horās," *Journal of the Warburg and Courtauld Institutes* 26, 1963, 223-254.

13. Full references will be found, *Ibid.*, 226, fn. 17-21.

Pharos, the lighthouse in the harbor at Alexandria, appears on the coins of that city for 27 of the 89 years between 90/1 and 178/9, but for 20 of the 31 years between 124/5 and 153/4.

Therefore it seems likely that the Greek text which Yavaneśvara translated into Sanskrit prose in the kingdom of the Western Kṣatrapas in A.D. 150 had been written in Alexandria in the first half of the second century. This view is abetted by the frequent parallels between the *Yavanajātaka* and the *Pentateuch* of Dorotheus of Sidon, written most probably in Egypt in about 50 A.D. The original of the *Pentateuch* is lost save for fragments in the works of Firmicus Maternus, Hephæstio of Thebes, Julian of Laodicea, Palchus, and Rhetorius of Egypt; but there also survives a late eighth century Arabic translation by *Umar ibn al-Farrukhān al-Tabarī of a Pahlavi version originally made in the third, but revised in the late fourth or fifth century. A demonstration of the derivation of most of the *Yavanajātaka* from Greek sources will be found in the commentary to my edition; the details are too involved to be entered into here.

Rather, we have reached the point where it is necessary to place the *Yavanajātaka* within the traditions of Indian horoscopy. It is certain that it was available directly to Mīnarāja in the fourth century, Varāhamihira and his son Pṛthuyaśas in the sixth, pseudo-Parāśara in the seventh or eighth, Kalyāṇavarman, Govindasvāmin, and Utpala in the ninth, Viṣṇuśarman in the fourteenth, and Balabhadra and Kamalākara in the seventeenth. As more Sanskrit astrological texts are investigated, the direct impact of Sphujidhvaja's work will undoubtedly be found to be even greater; moreover, its indirect influence through the *Vṛddhayavana-jātaka*, the *Bṛhajjātaka*, and the *Sārāvalī* is immeasurable. To demonstrate this in summary fashion I shall here list the chapters of the *Yavanajātaka* together with those in the works of Mīnarāja, Varāhamihira, and Kalyāṇavarman which are in whole or in part indebted to them.

Chapter 1 describes the images of the signs and planets and defines their natures, their strengths, and their relationships to each other. Together with the lost poem of Satya it forms the basis of *Vṛddhayavana-jātaka* 1 and 2, *Bṛhajjātaka* 1 and 2, and *Sārāvalī* 3, 4, and 5.

Chapters 2 and 3 cover the iconography of the Horās and Decans; they were drawn upon by Varāhamihira (*Bṛhajjātaka* 27). For the sources see my article cited in fn. 12.

Chapter 4 lists the various objects which fall under the influence of the several signs and planets; it was used by Varāhamihira (*Brhatsamhitā* 16 and 40; see also Kaśyapa cited by Utpala ad loc.) and Kalyāṇavarman (*Sārāvalī* 7, 7-13).

Chapter 5 discusses the astrology of conception. It was utilized by Mīnarāja (*Vṛddhayavanajātaka* 3), Varāhamihira (*Bṛhajjātaka* 4), and Kalyāṇavarman (*Sārāvalī* 8). Some ideas in this chapter can be traced to Āyurvedic texts.

Chapter 6, on the astrology of birth, was also drawn upon by Mīnarāja (*Vṛddhayavanajātaka* 4), Varāhamihira (*Bṛhajjātaka* 5), and Kalyāṇavarman (*Sārāvalī* 9).

Chapter 7 describes the nature of the natives born when each planet is in its exaltation, its base-triplicity, its house, its friend's house, its depression, or its enemy's house. Inspired by it are parts of *Vṛddhayavanajātaka* 17-23 and verses 1-22 of *Sārāvalī* 44.

Chapter 8 deals with the horoscopes of kings. The first part, on āśrayayogas, was used by Varāhamihira (*Bṛhajjātaka* 21) and Kalyāṇavarman (*Sārāvalī* 44, 23-45); the second part, on other rājayogas, was also known to the authors of the *Bṛhajjātaka* (11) and the *Sārāvalī* (33); cf. also *Vṛddhayavanajātaka* 57.

Chapter 9 is concerned with the birth of kings, lords, leaders of sādhus, and chiefs of thieves. It has influenced Mīnarāja (*Vṛddhayavanajātaka* 57) and Kalyāṇavarman (*Sārāvalī* 35).

Chapter 10 discusses the four yogas of the Moon: sunaphā, anaphorā (anaphā in later texts), durudhurā, and kemadruma. It was known to Varāhamihira (*Bṛhajjātaka* 13) and Kalyāṇavarman (*Sārāvalī*) 13; cf. also *Vṛddhayavanajātaka* 37-39.

Chapter 11 deals with the two yogas of the Sun: veśi and vāśi. It has influenced Kalyāṇavarman (*Sārāvalī* 14).

Chapters 12-18 give predictions based on the presence in each sign of the Sun, Mercury, Venus, Mars, Jupiter, Saturn, and the Moon; for the last there are additional predictions

based on the aspects of the other planets. These chapters have been used in *Vṛddhayavanajātaka* 17-23, *Bṛhajjātaka* 17-18 and 19, 1-3, and *Sārāvalī* 22-29.

Chapter 19 describes the results of each sign's being in the ascendent; it was utilized by Mīnarāja (*Vṛddhayavanajātaka* 24) and Kalyāṇavarman (*Sārāvalī* 47).

Chapter 20 details the effects caused by each planet's being in the ascendent, with or without the aspect of another planet. This was known to Mīnarāja (*Vṛddhayavanajātaka* 16), Varāhamihira (*Bṛhajjātaka* 20), and Kalyāṇavarman (*Sārāvalī* 30).

Chapter 21, on the conjunctions of two and three planets, influenced *Vṛddhayavanajātaka* 40, *Bṛhajjātaka* 14, and *Sārāvalī* 15-16.

Chapter 22 deals with the births of ascetics, at conjunctions of four planets; it was used by Varāhamihira (*Bṛhajjātaka* 15) and Kalyāṇavarman (*Sārāvalī* 20).

Chapter 23, which covers conjunctions of five, six, and seven planets as well as the presence of each of the planets in each cardine except the ascendent, was utilized by Mīnarāja (*Vṛddhayavanajātaka* 16), Varāhamihira (*Bṛhajjātaka* 20), and Kalyāṇavarman (*Sārāvalī* 30).

Chapter 24, on the presence of each of the planets in each of the non-cardines, was utilized by the same three authors in the same three chapters as was chapter 23.

Chapter 25 is devoted to describing the decanic melothesia; it was followed by Varāhamihira (*Bṛhajjātaka* 5, 24-26).

Chapters 26, 27, and 29 describe the natives born under each Horā, Decan, and navāṁśa; they have inspired *Sārāvalī* 48-50. Chapter 28 characterizes the natives born under each saptāṁśa.

Chapter 30 gives the effects of the Moon's being in a navāṁśa of each planet aspected by each planet; it was used by Varāhamihira (*Bṛhajjātaka* 19, 5-8) and Kalyāṇavarman (*Sārāvalī* 24); cf. *Vṛddhayavanajātaka* 18.

Chapter 31 describes the influence of each of the other six planets in a navāṁśa of each planet; its influence can be traced in *Vṛddhayavanajātaka* 17 and 19-23.

Chapter 32 gives the prediction for each planet's being in a dvādaśāṁśa of each sign; cf. *Vṛddhayavanajātaka* 17-23.

Chapter 33 is on determining the time at which the particular effects will take place.

Chapter 34 gives details of varicus yogas; it is one of the main sources of *Vṛddhayavanajātaka* 40 and 52, *Bṛhajjātaka* 12, and *Sārāvalī* 21.

Chapter 35, on the length of the native's life, is reflected in *Vṛddhayavanajātaka* 5, *Bṛhajjātaka* 7, and *Sārāvalī* 39.

Chapter 36, on injurious yogas, has influenced *Bṛhajjātaka* 6 and *Sārāvalī* 10.

Chapter 37 is a general statement of the theory of daśās or planetary periods; it was used by Varāhamihira (*Bṛhajjātaka* 8) and Kalyāṇavarman (*Sārāvalī* 40).

Chapter 38 lists the characteristics of each planet's daśā; it is one source of *Vṛddhayavanajātaka* 6, *Bṛhajjātaka* 8, 12-19, and *Sārāvalī* 40, 25-51.

Chapter 39, on antardaśās or sub-periods, was used by Mīnarāja (*Vṛddhayavanajātaka* 7) and Kalyāṇavarman (*Sārāvalī* 41).

Chapters 40 and 41 give details about death and reincarnation; they influenced *Bṛhajjātaka* 25 and *Sārāvalī* 46.

Chapter 42-49 deal with aṣṭakavarga or the effect resulting from the continuous motions of the planets and the ascendent relative to their positions in the native's birth-horoscope during his lifetime. From these chapters, as simplified by Satya, descends the later Indian theory of aṣṭakavarga as described, e.g., by Mīnarāja (*Vṛddhayavanajātaka* 8), Varāhamihira (*Bṛhajjātaka* 9), and Kalyāṇavarman (*Sārāvalī* 52). The original verses of Sphujidhvaja were available to Kamalākara when he wrote the *Jātakatilaka* in A.D. 1658.

Chapter 50 explains how to reconstruct a lost horoscope; it was used by Varāhamihira (*Bṛhajjātaka* 26) and Kalyāṇavarman (*Sārāvalī* 51).

Chapters 51-59 give instructions for determining the nature of the object about which a querist is about to pose a question on the basis of the horoscope of the time that he approaches the astrologer. There are passages in the

Śatpañcāśikā of Pr̥thuyaśas and in the *Praśnajñāna* of Utpala which are derived from these chapters.

Chapter 60 lists the minerals, plants, and animals associated with each of the planets. Sphujidhvaja here is influenced by the Ayurvedic *materia medica*; he was followed in some part by Varāhamihira (*Bṛhajjātaka* 3) and by Kanaka (as known from *Sārāvalī* 53).

Chapter 61 gives rules for determining whether or not what the querist inquires about will actually occur. It was used by Bādarāyaṇa (*Praśnavidyā* 23-38) and Utpala (*Praśnajñāna* 60-65).

Chapter 62 deals with questions concerning lost or stolen articles. There are parallel passages in Pr̥thuyaśas' *Śatpañcāśikā* (especially chapter 6) and Utpala's *Praśnajñāna* (54-59).

Chapter 63 is concerned with queries about illness and about the health of a traveller; again it has been utilized by Bādarāyaṇa (*Praśnavidyā* 30, 44-46, 48, 50, and 55), Pr̥thuyaśas (*Śatpañcāśikā* 2, 1-2; 4, 5; 5, 1-5; and 7, 9 and 11), and Utpala (*Praśnajñāna* 14-20 and 27-28).

Chapter 64 instructs the astrologer on how to answer queries concerning the sex of an unborn child and concerning dinner. Of this one finds derivatives in Pr̥thuyaśas (*Śatpañcāśikā* 7, 1 and 5) and Utpala (*Praśnajñāna* 32-33 and 35-37).

Chapter 65 gives rules for determining the circumstances of the querist's going to bed; it has been used by Varāhamihira (*Bṛhajjātaka* 2, 12 and 5, 21), Kalyāṇavarman (*Sārāvalī* 4, 16 and 9, 19-20), and Utpala (*Praśnajñāna* 43).

Chapters 66 and 67 tell what kind of dream the querist will have. They were known to Utpala (*Praśnajñāna* 38-41).

Chapters 68-69 give rules for reconstructing the names of objects astrologically; they were used by Varāhamihira (*Bṛhatsaṁhitā* 95, 14-15).

Chapters 70-73 deal with military astrology; much of this (based on nakṣatras and tithis) comes from early Indian sources, especially Garga. The *Yavanajātaka* has been used by Varāhamihira (in the *Yogayātrā*, *Bṛhadyātrā*, and *Tikanikyātrā*).

Chapter 74 enumerates activities to be undertaken on the various week-days and other matters relevant to catarchic

astrology; it also was used by Varāhamihira (*Bṛhatsaṁhitā* 97 and 103).

Chapter 75 lists things to be done when each sign is in the ascendent and the characteristics of a year ruled by each of the planets. Again one must refer to Varāhamihira (*Bṛhatsaṁhitā* 19).

Chapter 76, the last in the *Yavanajātaka*¹⁴, deals with purely astronomical details; I have shown that its planetary theory comes from a Greek version of Babylonian linear astronomy¹⁵.

From this highly abbreviated summary it is hoped that the reader can gain some idea of the importance of the *Yavanajātaka* for the history of genethliology, astrological queries, military astrology, and catarchic astrology. It is certainly now undeniably demonstrable that much of the *Bṛhajjātaka* and the *Sārāvalī*, and therefore of all Indian horoscopic texts, is derived from Greek sources through a translation made in A.D. 150 in the kingdom of the Western Kṣatrapas.

The character of the text—a practical manual for predicting the careers and guiding the fortunes of the wealthier classes—gives it a larger historical significance, however. Through the *Yavanajātaka* we may aspire to a greater understanding of the religious, political, economic, cultural, and social conditions of Gujarat in the second and third centuries. The following notes are but the first gleanings of what should later be realized.

The predominant Brāhmaṇism of the text is very striking. There are many favorable references to the Brāhmaṇas themselves, and various aspects of the caste system are frequently mentioned. In the chapter on the horoscopes of ascetics (22), there are listed carvakas, tridaṇḍins, and dīkṣitas, and elsewhere yogins (9, 5) and munis possessing the divine eye (9, 5) are named; atheists (21, 20) and heretics (22, 6) are looked on with disfavour. The deities mentioned are also

^{14.} I am at present preparing an edition of this text with the Greek, Latin and Arabic fragments.

^{15.} "A Greek Linear Planetary Text in India", *JAO* 79, 1959, 282-284.

Hindu; those whose images inspired Yavaneśvara's interpretations of the pictures of the Horās and Decans were, as might be expected in Ujjayinī, Lakṣmī and Siva. And the Greek planetary gods are identified thus with the members of the Hindu pantheon (74, 1):

देवान् ग्रहाणां जलवह्निविष्णु-
प्रजापतिस्कन्दमहून्द्रदेवीन् ।
चन्द्रार्कचान्त्रकंजभौमजीव-
शुक्रान् तु यज्ञेषु यजेत शश्वत् ॥

Sun (Hēlios): Fire (Agni)
Moon (Seléné): Water (Varuṇa)
Mars (Arés): Skanda
Mercury (Hermès): Viṣṇu
Jupiter (Zeus): Mahendra
Venus (Aphrodité): Devī
Saturn (Kronos): Prajāpati.

The preceding verse (73, 66) had enjoined upon a successful campaigner returning to his palace the paying of pūjā to his iṣṭadevatā, to the planets, and to the citizens of his capital.

But it is known that Buddhism had flourished in Western India, even among the Yavanas, the merchants, and the ruling classes, under the Kṣaharātas; and, of course, in the late third and early fourth centuries the Western Kṣatrapas maintained a close alliance with the Buddhist Ikṣvākus of the lower Kṛṣṇā. It must be that at least part of the population of Gujarat remained devoted to the Śākyamuni. In chapter 22 are mentioned śrāvakas and śākyāśramanas; but the only other reference to Bauddhas in the whole text (66, 11) places them in the undesirable company of the Mlecchas, the Piśācas, and the Cāṇḍālas. The Digambara Jainas were probably meant by the term "naked upāsakas" in chapter 22.

Among the higher occupations of private citizens enumerated by Sphujidhvaja are those of farmers, merchants, doctors, and lawyers; artisans, soldiers, entertainers, and thieves are also frequently mentioned. Silk, which was imported from China according to the *Periplus of the Erythraean Sea* (64), is mentioned a number of times; but, though we know it was exported to the Roman Empire, there are very few references to sailing across the ocean (2, 46 and 3, 35). Yet Indian merchants certainly went on

these voyages to South Arabia, Abyssinia, and Egypt; as in the case of the Buddhists, the *Yavanajātaka* does not present a complete picture. That the traders and artisans were organized into guilds is indicated by the epithets: vanīksartha-mahattara (16, 13), vanīkchreṣṭhin (18, 43), śrenīsabha-saṅghanamaskṛta (21, 15), and śreṣṭhivanīgvariṣṭha (60, 57).

Government officials are extensively represented, a circumstance which may indicate the type of client Yavaneśvara and Sphujidhvaja expected. Besides the normal words signifying "king", one finds the Kuṣāṇa imperial title rājā-dhirāja (8, 12) and a number of more grandiloquent sobriquets of an emperor: samudraparyantamahītaleśa (8, 5), jalabhūdhara (8, 7), trailokyarājādhipati (9, 2), nāthah pṛthivyāś caturdvipajalākarāyāḥ (9, 3), catusru dvipesh avanyām nātha (9, 4), and patih pṛthivyām caturarnavāyām (9, 10). Of less magnificence, but greater truth, are the epithets presumably enjoyed by sovereigns like the Mahākṣatrapas themselves: rājarāja (8, 5), pṛthivyām adhikāritājña (9, 8), adhiśvara (9, 13), and pārthiva (54, 1).

Upon the dignitaries of the royal court were bestowed numerous designations of glory. The highest seems to have been the nṛpāmātya-mahattara¹⁶ (14, 18); he is also called mantrimahattara (4, 30), nṛpamantrimukhya (34, 34 and 38, 23), and simply mahattara (7, 4). Below him were the other ministers: nṛpāmātyas (58, 34), amātyas (4, 19; cf. 9, 12), rājñāḥ sacivas (30, 5), and sācivayapuraskṛtas (60, 39); there was also a priest or purohita (13, 18; cf. 9, 12), and an iśvarapāṇḍita (18, 73). Lower officials were the niyuktas (7, 4) and the royal spies or pārthiwasākṣins (13, 18).

The commander of the royal army was apparently entitled the nṛpanāyaka (60, 64; the term nāyaka occurs alone in 9, 12; 31, 2; 31, 4; 34, 9; 54, 1 and 58, 1). An army commander could be a camūpati (8, 3 and 15, 19) or a pṛtanāpati (34, 9); the head of a city garrison was a pure rakṣaka (8, 3). There are frequent references to fortresses (durgas), and once (60, 71) to a camp (niveśa).

The governmental units below the state (rājya) were the provinces (rāṣṭras), the cities (paṭṭanas and puras), the

16. Due to the absence of a meaningful context it is very difficult to interpret many of these titles; my suggestions are very tentative.

towns (nagaras), the villages (grāmas), and the tribes (gaṇas); one of the cities was the capital or pārthivapāṭṭana (66, 1). Each division seems to have had its own chief officer; for natives could become puragrāmavarīṣṭhas (7, 5), puraśrenīgaṇābhimānyas (8, 11), puragrāmagāṇādhipas (9 14, 15, 2 and 43, 25), nagareśvaras (21, 14), grāmapuras-krītas (21, 15), grāmapurādhimukhyas (31, 2), or purapra-dhānas (31, 4); supervising them all seems to have been the camūpuraśrenīgaṇādhipānām puraskṛta (14, 2), whose authority was called puragrāmagāṇādhihikāra (38, 33) or simply grāmagāṇādhihikāra (58, 18). The gaṇas mentioned by Sphujidhvaja are the Koṣāṇas (76, 15), the Śakas (76, 14-15), the Yavanas (passim), the Ābhīras (2, 49 and 3, 37), the Caṇḍālas (2, 39; 19, 20 and 66, 11), the Niṣādas (2, 18 and 38, 19), and the Mlecchas (2, 39; 4, 11; 40, 6 and 66, 11; Mlechagāṇa in 60, 53).

However, it is clear that the municipalities at least enjoyed some measure of self-rule. One finds mention of the puramantrins (city council) and the pauras (citizens) (4, 19); the latter seem to have formed a sabhā (60, 71; cf. sabhāgaṇajyeṣṭha in 17, 14). Within the city were located a market-place or vīthi (passim) and a jail or taskara-bandhaśālā (60, 71).

Thus an extremely cursory examination of the evidence provided by the *Yavanajātaka* yields a picture of society not unlike what one would expect in North India in the pre-Gupta period. But it is useful at least to have something substantial concerning the Western Kṣatrapas, whose few inscriptions provide little information of this type; and it is to be hoped that other scholars will find things of interest to them in this text which enjoys the unusual advantage in early Classical Sanskrit literature of being both dated and localized.

THE MYTHICAL MASSACRE AT MOHENJO-DARO*

By

GEORGE F. DALES, *Chicago*

Nothing delights the archaeologist more than excavating the ruins from some ancient disaster, be it a flood, earthquake, invasion, or massacre. This does not reflect any inordinately ghoulish tendency in the character of archaeologists. It is simply that a much more complete picture of the life and times of an ancient site is preserved if it was the victim of some quick, devastating disaster than if it had just died a slow natural death, had been abandoned or remodelled.

The classic example of the rewards that we can reap as the result of an ancient natural disaster is Pompeii where the eruption of Vesuvius preserved for posterity a full-scale authentic model of daily life in an ancient Roman town. But more popular with historians are disasters that can be blamed on mankind itself. Scholars and laymen alike have always delighted in being able to boo and hiss the evil villain, the murderous invader, the barbarian hordes. Only the approach is different—the one flicks on the “Late Show,” the other writes learned footnotes.

One of the most enigmatic whodunits of antiquity concerns the decline and fall of the Indus Valley (Harappan) civilization. Remains of this vast civilization of South Asia are scattered over an area considerably larger than those covered by either ancient Egypt or Mesopotamia. The life cycle of this third major experiment in the origin and development of the world's earliest civilization is at present speculative and is the subject of increasingly intensive investigation by archaeologists, historians, linguists, and natural scientists alike.

It is now apparent that a re-evaluation is necessary of some of the earlier theories that have come to form over the past thirty years the basic structural members in the framework of early South Asian history. It is especially necessary to call for a retrial concerning the placing of guilt for

* Reproduced with kind permission from *Expedition (India, Pakistan, Ceylon)*, Bulletin of the University Museum, Pennsylvania, VI, iii, pp. 36-43.

the demise of the Indus civilization. Evidence was published some 30 years ago suggesting that Mohenjo-daro, the southern-most of the two major cities of the Harappans, was destroyed by armed invaders and that the hapless victims—including a large percentage of women and children—were massacred on the spot. The excavators of Mohenjo-daro were content—at least at first—to put the blame for the “massacres” on several disassociated causes and incidents. The “massacre” idea immediately ignited and has been used as a torch up to the present day by some historians, linguists, and archaeologists as visible, awful proof of the invasion of the sub-continent by the Aryans. It provided a seemingly pat answer to one of the most vexing questions in South Asian history. The arrival into northern India of the Aryans—the eastern branch of the vast Indo-European language family—heralded the beginning of the historical era in South Asia. The social and religious life of the times is described in detail in the hymns of the Sanskrit Rig-Veda, the earliest book known in India. The Vedic hymns describe the principal god, Indra, as the “fort destroyer” who “rends forts as age consumes a garment.” In attacking the fortresses of the dasyu (the name applied to the non-Aryan enemies, be they mortal or supernatural), Indra is specifically described as setting fire to the buildings—...in the kindled fire he burnt up all their weapons, and made him rich with kine and carts and horses. The text describes how the Aryan warriors were protected by armor and shields. In addition to the bow and arrow—the chief weapon—they used the javelin, axe, and sword. Horses were common but were probably used to pull the chariots rather than for riding.

It seems logical to assume that, as Sir Mortimer Wheeler put it, “Indra stands accused” of destroying the cities of the Harappan civilization and of the responsibility for the “massacre” at Mohenjo-daro. Apart from a few dissenting comments in rather obscure publications, the general literature on the subject current today still repeats vivid, dramatic descriptions of the barbarian hordes descending upon the once great and proud cities of the Indus civilization. For example:

The Indus cities fell to barbarians who triumphed not only through greater military prowess, but also because they were equipped with better weapons, and had learnt to make

full use of the swift and terror-striking beast of the steppes (*i.e.*, the horse) (Basham, 27).

It is still premature to talk in terms of absolute dates—the entire chronology of South Asia down to the 6th century B.C. is a web of pluses and minuses of hundreds of years—so, on purely chronological grounds, we cannot even establish a definite correlation between the end of the Indus civilization and the Aryan invasion. But even if we could, what is the material evidence to substantiate the supposed invasion and massacre? Where are the burned fortresses, the arrowheads, weapons, pieces of armor, the smashed chariots and bodies of the invaders and defenders? Despite the extensive excavations at the largest Harappan sites, there is not a single bit of evidence that can be brought forth as unconditional proof of an armed conquest and destruction on the supposed scale of the Aryan invasion. It is interesting that Sir John Marshall himself, the Director of the Mohenjo-daro excavations that first revealed the “massacre” remains separated the end of the Indus civilization from the time of the Aryan invasion by two centuries. He attributed the slayings to bandits from the hills of west of the Indus, who carried out sporadic raids on an already tired, decaying, and defenseless civilization.

What of these skeletal remains that have taken on such undeserved importance? Nine years of extensive excavations at Mohenjo-daro (1922-31)—a city about three miles in circuit—yielded the total of some 37 skeletons, or parts thereof, that can be attributed with some certainty to the period of the Indus civilization. Some of these were found in contorted positions and groupings that suggest anything but orderly burials. Many are either disarticulated or incomplete. They were all found in the area of the Lower Town—probably the residential district. Not a single body was found within the area of the fortified citadel where one could reasonably expect the final defense of this thriving capital city to have been made.

It would be foolish to assert that the scattered skeletal remains represent an orderly state of affairs. But since there is no conclusive proof that they all even belong to the same period of time, they cannot justifiably be used as proof of a single tragedy. Part of this uncertainty results from the unsatisfactory methods used by the excavators to record and

publish their finds. But even allowing for this serious methodological shortcoming, it is possible to reevaluate the published evidence and to come to some definite conclusions concerning the massacre myth.

The most celebrated group of skeletons, the photograph of which is usually published to provide visible proof of the "massacre," was found in the area of Room 74, House V (HR area). The interpretation of this grisly discovery was not even agreed upon by the excavators themselves. Mr. Hargreaves, who did the actual excavating, states that because four of the fourteen skeletons were found above the ruins of the southern wall of the room, the entire group belongs to a date subsequent to the decay of the building and thus to a period posterior to the abandonment of the latest stage of the city. Marshall, the over-all director of the excavations says on the other hand "this does not seem to be proven." He points out that the building belongs to the Intermediate period of the city and that this area was covered over and re-built in the Late period (the assumed Late period remains were not preserved at this part of the city; it is probable they had eroded away). Marshall suggests that the skeletons could belong to the interval between the Intermediate and Late periods, "though the possibility of their being posterior to the Late period may be admitted." He also disagrees with Hargreaves over the circumstances that produced this gruesome spectacle. Hargreaves stated with questionable perspicacity that the fourteen bodies "appear to indicate some tragedy." Furthermore, he observed that the twisted, intermingled positions of the bodies are those "likely to be assumed in the agony of death than those of a number of corpses thrown into a room." Marshall read the evidence differently. He believed that the bodies were intentionally interred "within a few hours of death" or else they would have been prey for animals and birds. "There is no reason whatever for doubting that these burials date from the declining years of Mohenjo-daro's prosperity," stated Marshall, but he didn't suggest they represent any final massacre of the population.

During the removal of the thick accumulation of debris covering a courtyard of the Intermediate period (House III, HR area), incomplete remains of three skeletons were found. Their location in the debris shows that they did not belong to the time of the courtyard but to sometime after it had fallen

into disuse and had been filled in, possibly in preparation for the buildings of the Late period. The excavator suggests that it represents a late funerary deposit and does not intimate any connection with a final "massacre" of the city's population. Those who have so stated have misread the archaeological evidence.

One reads about "the slaughtered Harappans" who "lay unburied amid their strees". This melodramatic description was prompted, in part, by the reported find of six skeletons in a lane between two houses in the VS area of Mohenjodaro. And yet, the excavator stated in his report that "from their position they appear to be posterior to the adjacent remains." They were covered with loose earth, free from bricks and other debris that would indicate any violent destruction. There is no suggestion in the report that they were lying on the actual street surface. Marshall suggests again that they were probably burials of the Late period that just accidentally penetrated down between the building walls bordering the lane/the lane itself having been long before covered over. Had the skeletons really been found directly on the street surface, there would still be no case for a final "massacre" because the lane belongs to the Intermediate period of the city.

Deadman's Lane in the HR area of the city was the scene of another well publicized but mythical street slaughter. One fragmentary skeleton (part of a skull, the bones of the thorax, and the upper arm of an adult) was found lying on its back diagonally across the narrow lane. But this incomplete skeleton was not resting directly on the walking surface of the lane. It appears to have been in the debris that accumulated between the walls of the building facing the lane sometime after the lane had fallen into disuse. The lane itself belongs to the Intermediate period of the city. This area was rebuilt during the Late period and houses covered the location of the earlier lane. The excavator suggests that this partial skeleton was interred under the floor of a house of the Late period. Thus, it was just accidentally located in the proximity of the lane and was not associated with it at all.

Another celebrated group of "victims" consists of nine skeletons that "lay in strangely contorted attitudes and crowded together" (Block 10-A, DK area). Ernest Mackay, the excavator, expressed considerable doubt about the date of

these remains. They were reportedly found at a level corresponding to the early part of the Intermediate period. For "convenience sake," Mackay termed the find-spot a burial pit although he admitted that he noticed no definite walls for the "pit" nor any traces showing that the area had been dug. Only two objects were found with the skeletons—an ivory comb that is not like the known Harappan period combs, and a copper bracelet. On the evidence of the bracelet, Mackay dates the remains to "the period of the occupation of the city." The technical report on the skeletal remains states that they probably do not represent a massacre *per se* because many of the skeletons were incomplete, represented by only a few fragments of cranium and odd bits of bone.

Mackay suggests that these were the remains of a family who tried to escape from the city with their belongings at the time of a raid but were stopped and slaughtered by the raiders. Their bodies were then 'thrown pell-mell into a hurriedly made pit.' He says it is "quite possible" that the tragedy took place in the final period of the city but can offer no supporting evidence. That at least five of the nine skeletons were of children prompted the anthropologist who studied the remains to conclude that "the raiders nursed a consistent hatred of the people of Mohenjo-daro as a whole, and total extermination appears to have been their endeavour."

Finally, in bringing this rather macabre account to an end, mention must be made of the lone bit of evidence from Mohenjo-daro that could conceivably be used as positive evidence of some murderous tragedy during the Late period of the city. In what we might call the "Well Room Tragedy" (DK area, G section), "evidently lying where they died in a vain endeavour with their last remaining strength to climb the stairs to the street." But the circumstances surrounding this tragedy are unknown and it would be presumptuous to cry "massacre" on this bit of evidence alone.

Thus stands the evidence in the case against Indra and the Aryans, or to be less specific, against the idea of a "final massacre" by whomever you prefer. The contemporaneity of the skeletal remains is anything but certain. Whereas a couple of them definitely seem to represent a slaughter, *in situ*, the bulk of the bones were found in contexts suggesting burials of sloppiest and most irreverent nature. There is no

destruction level covering the latest period of the city, no sign of extensive burning, no bodies of warriors clad in armor and surrounded by the weapons of war. The citadel, the only fortified part of the city, yielded no evidence of a final defence.

The evidence that is being gathered by present investigators from various branches of the natural and physical sciences is tending to support in part—the theory expressed years ago by Mackay. Regarding the decay of Mohenjo-daro and the Harappan civilization, he suspected the cause to be “the vagaries of the Indus rather than pressure by invaders, of whose existence we have, in fact, little positive evidence.”

The details of the story of the decline and fall of the Indus civilization are, as yet, far from clear, but a pattern of contributing factors is taking shape. This pattern does not include invasion and massacre as basic factors. On the contrary, it appears that a series of natural disasters occurred—possibly as swiftly, certainly more devastating than any hypothetical invasion. A sudden rise in the Arabian Sea coastline of West Pakistan apparently took place sometime around the middle of the second millennium B.C. This resulted in a disastrous increase in the already serious floods in the major river valleys with the subsequent rise of the underground water table, contributing to an increase in the soil salinity to the point where it was impossible to sustain the population of the vast urban settlements. The economy must have decayed rapidly; the Harappans were forced to migrate gradually to more fertile territory. There is now incontrovertible archaeological evidence that the major population shift was to the south-east into the area of the Kathiawar peninsula, north of Bombay. Here the Harappans mingled with other indigenous populations and gradually there was a complete absorption and transformation of the remnants of the formerly great Harappan culture into what we are coming to recognize as a distinctive chalcolithic culture of Central India. The former capitals of Mohenjo-daro and Harappa were virtually abandoned and became easy prey for bandits from the Baluchistan hills.

The enemy of the Harappans was Nature aided and abetted by the Harappan themselves, who accelerated the spoilation of the landscape through improper irrigation

practices, and by denuding the watersheds through overgrazing and deforestation. They would have eventually put themselves out of business through such malpractices—just as the Sumerians did in southern Mesopotamia—but the process was speeded up by a sardonic twist of the earth's surface. Thus ended one of the three earliest civilizations of antiquity—Indra and the barbarian hordes are exonerated.

THE KUPPUSWAMI SASTRI RESEARCH INSTITUTE
18—12—1962

The Eighteenth Foundation Day

The 18th FOUNDATION DAY celebration of the K. S. R. Institute was held on 18th December, 1962 at 6 P.M. at the Vivekananda College, Mylapore.

After prayer, Dr. V. Raghavan read the messages, referring to the work of the Institute, from Dr. C. P. Ramaswami Iyer, Vice-Chancellor, Annamalai University, Madame Sophia Wadia, Indian P. E. N., the University Manuscripts Library, Trivandrum, Ramesvaram Devasthanam Pathasala, Madurai, Kendriya Samskrita Vidyapeetha, Tirupati, French Indological Institute, Pondicherry and the Indian Institute of World Culture, Bangalore.

Sri N. Raghunatha Iyer, member of the Governing Body, welcomed the Ambassador of the Royal Thai Embassy in India. Sri K. Balasubrahmanya Iyer made a report of the activities of the Institute for the period August, 1961 to July, 1962.

His Excellency Sukich Nimmanheminda, Ambassador of the Royal Thai Embassy in India delivered the Foundation Day Address and spoke on the language, literature and arts of Thailand and their relation with India. The full text of his address is printed elsewhere in this volume.

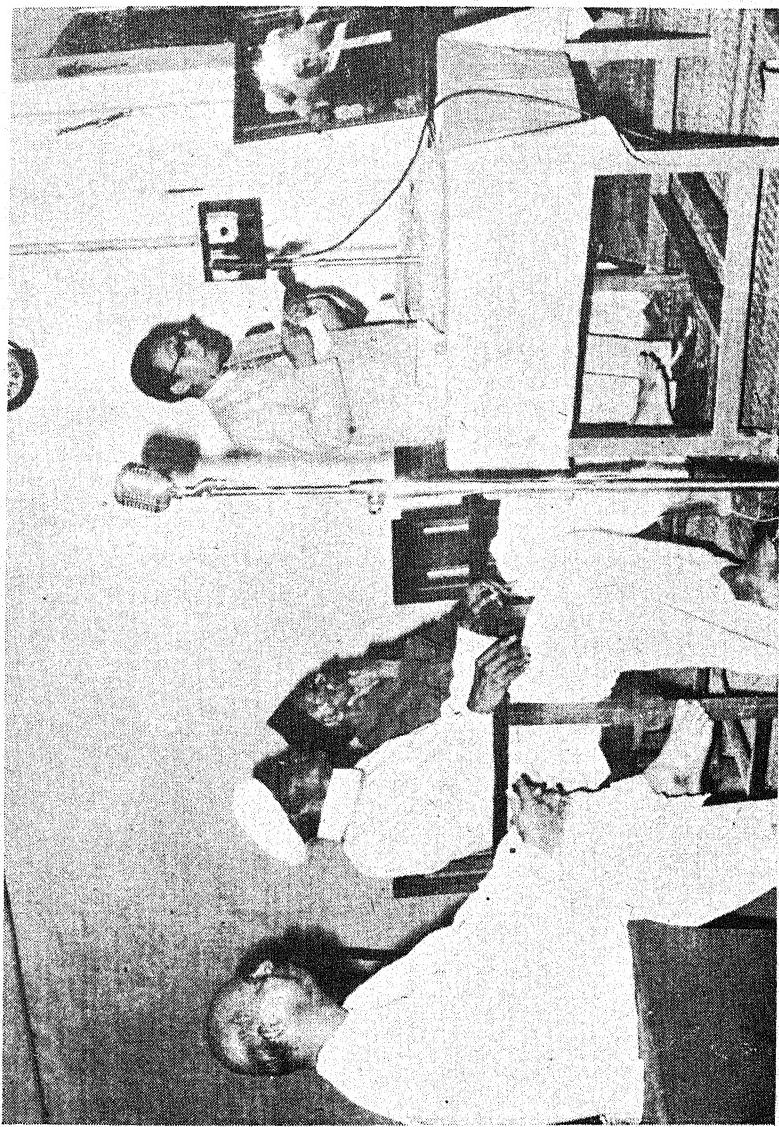
After a Film show on Thailand the meeting concluded with Vote of Thanks proposed by Sri K. Balasubrahmanya Iyer.

18—12—1963

The Nineteenth Foundation Day

The 19th FOUNDATION DAY of the Kuppuswami Sastri Research Institute was held on 18th December, 1963 at 6 P.M. at the Vivekananda College, Mylapore.

Sri Masti Venkatesa Ayyangar, distinguished Kannada writer, delivered the commemoration Address. He recalled his association with Prof. S. Kuppuswami Sastri and after referring to the work of the Institute he spoke about the contribution of Purandaradasa to religion and popular culture.



Dr. H. Kimura, Ryukoku University, Kyoto, Japan
addressing the XIXth Foundation Day of the K. S. R. Institute.



H. E. Sukich Nimmanheminda, Thai Ambassador in India
addressing the XVIIIth Foundation Day of the K. S. R. Institute.

— Prof. H. Kimura, Kyoto University, Japan spoke on the work he had been doing on Kālidāsa and the Japanese translations of the Poets' works prepared by him.

Sri K. Balasubrahmany Iyer presented the Annual Report for the period ending July, 1963 and Dr. V. Raghavan read the messages and introduced the lecturer.

Messages were received from Sri K. M. Munshi, Mr. Srinivasa Rao, the Chief Justice of Mysore, and Dr. C. P. Ramaswami Iyer, Vice-Chancellor, Annamalai University. Prof. V. Sitaramiah, well-known Kannada scholar and writer said in his message: It is a great day not only for the Institute but for the world of research and scholarship in India. The work that is being done in the Institute is of such high quality and importance that one wishes that many more such Institutes worked in India and your Institution itself was equipped with facilities and funds to enable it to increase its work a hundredfold. May the Institute fill itself with honour for a hundred years.

20—1—64

The 19th ANNUAL GENERAL BODY MEETING of the K. S. R. Institute was held on 20th January, 1964, at 6 P.M. in the Institute Premises.

The Annual Report of the working of the Institute for the period ending 31st July, 1963 was read and adopted and the Audited Statement of Accounts for the same period was passed. The auditor for the year commencing from 1st August, 1963 to 31st July, 1964 was also appointed.

8—2—1964

Oriental Studies in the U. S.

A special meeting was held on 18th February, 1964 at P.M. at the V. S. S. Sastri Hall, Mylapore, with Dr. C. P. Ramaswami Iyer in the chair, when Dr. Horace I. Poleman, Chief, Oriental Division, Library of Congress, Washington, U. S., and Prof. Milton Singer, Department of Anthropology, Chicago University, spoke on Oriental Studies in the U. S. Dr. Raghavan introduced the lecturers and Sri K. Balasubrahmany Iyer proposed a vote of thanks.

12—3—64

Dr. V. Raghavan's visit to the U. S., Japan and S. E. Asia

A joint meeting of the K. S. R. Institute, the Sanskrit

College, Madras, the Sanskrit Academy, Madras and the Sanskrit Education Society, Madras was held on 12th March, 1964 at 6-30 p. m. in the grounds of the Sanskrit College to give a send off to Dr. V. Raghavan.

Messrs. K. Balasubrahmanyam Iyer, N. Raghunatha Iyer, T. V. Viswanatha Iyer, T. N. Ramachandran, Polagam Srirama Sastrigal, and S. Subrahmanyam Sastri spoke. They referred to Dr. V. Raghavan's earlier tours in Europe and U. S. S. R. and his work especially in connection with manuscripts. They wished him all success in the tour of the U. S., Japan and S. E. Asia. In his reply Dr. V. Raghavan expressed his thanks to the U. S. State Department for extending to him an invitation under the leadership programme and the Asia Foundation for arranging his programme in Japan and the S. E. Asia.

A short account is given below on the work done by him during the course of his tours.

A Report of Dr. Raghavan's work in his tour

Dr. V. Raghavan, Secretary of the K. S. R. Institute and Correspondent of Journal of Oriental Research, spent two and a half months in the States; he visited twenty-six Universities and some non-University institutions. He gave about thirty-six lectures and talks. During his visit to Universities, Museums and public libraries, he examined about 3,500 manuscripts listing about 2,000 of the un-catalogued ones and prepared an inventory of Indian stone and bronze sculptures and paintings in the American collections. He participated also in the meetings of American Association for Asian Studies at Washington, the American Oriental Society and the American Society for the Study of Religions at New York and the American Philosophy Society at Philadelphia.

In his Asian tour, arranged by the Asia Foundation, he visited Universities, Institutes of Buddhist and allied studies, and libraries and museums in Japan, Hong Kong, Philippines, Vietnam, Cambodia, Thailand and Malaysia. In Japan, he collected information about Sanskrit manuscripts there. He studied the Indian influences in all these countries in the fields of religion, language and literature, temples, architecture, and music, dance and drama. In Cambodia he visited Ankor Wat and other temples. He studied also the Cambodian and Thai dance, the *Ramayana* versions current in these countries and

the institution of Brahmin priests in the palaces in these two countries, and the texts of the Sanskrit Mantras and Tamil hymns used by them in royal ceremonies and festivals.

He has prepared a survey of the Indian studies in the U. S. A., Japan and S. E. Asia, on the same lines as his book *Sanskrit and Allied Indological Studies in Europe* brought out after his earlier European tour.

OBITUARY NOTICES

By V. R.

We are sorry to record the death of the following valued Life-Members of the K. S. R. Institute:

Sri M. PATANJALI SASTRI, Retired Chief Justice of India and Chairman of the Central Sanskrit Board passed away suddenly in Delhi on 16-3-1963. Son of a distinguished Sanskrit Pandit, Mandagalattur Krishna Sastri, the late Sastriar was himself a Sanskrit scholar, having been a student of Mm. Lakshmana Suri, and was connected closely with the work of Sanskrit institutions in Madras. As a lawyer he earned a name as an expert on Taxes and Constitution. He was first elevated to the Bench of the Madras High Court and then to that of the Supreme Court where he became the Chief Justice. He lived an exemplary life as an embodiment of the lessons of his Sanskrit study, quiet, dignified, free from all outward show, unassuming, unoffending and always soft-spoken. The following words of Mr. M. C. Setalwad when he made the condolence reference in the Supreme Court may be quoted: "Indeed it can well be said that in several respects he (Patanjali Sastri) was the embodiment of the great tradition and culture of South India, which has during generations illumined the pages of Indian History in matters of Religion, Philosophy and Learning."

The late Sri S. L. SASTRI, retired Income-tax Officer, was a good student of Sanskrit literature and was very much interested in Tantric Upasana.

The late Mr. A. S. P. IYER was a brilliant member of the I.C.S. and a Judge of the Madras High Court. A genial person with a gift for friendship, he could always entertain friends in company or a meeting with his witticisms and humorous anecdotes. A scholar in Sanskrit and English, he wrote a number of works in English on subjects drawn from Indian literature and history: "*Indian After Dinner Stories*", "*Panchatantra and Hitopadesa Stories*", "*The Plays of Bhasa*", both translations and literary appreciations of the plays, "*The Lay of the Anklet*", '*An Indian in Western Europe*', '*The Legions Thunder Past*', '*A Mother's Sacrifice*', '*Chanakya and Chandragupta*', '*Famous Tales of India*', '*Slave of ideas and other Plays*', '*Bhāsa*' : Indian Men of

Letters Series, 'Twenty-five years a Civilian', 'Baladitya', a historical novel, 'Finger of Destiny and other Stories', 'Kovalan and Kannaki', 'Manimekalai', 'Life is one Long Sacrifice', 'Gripping Tales of India', 'Tenali Rama', 'The Trial of Science for the Murder of Humanity', 'A Layman's Bhagavadgītā' in 3 Volumes, 'Sri Krishna, the Darling of Humanity', 'Rambles in Literature, Art, Law and Philosophy' and 'Contribution of Hindu Law to World Jurisprudence.'

Dr. C. KUNHAN RAJA was one of the leading students of Prof. S. Kuppuswami Sastri. He was Professor and Head of the Sanskrit Department, University of Madras, and for a long time actively associated with the Adyar Library as its Director and Curator and Editor of its Bulletin. Dr. Raja was born on 18th September, 1895 at Kumarapuram near Trichur and was educated in Cochin and Madras. He graduated from the Presidency College, Madras, from Mm. S. Kuppuswami Sastri's Sanskrit Honours Department, in 1918. In 1924 he took his Ph. D. at Oxford where he worked with A. A. Macdonell and visited Marburg. On his return he worked for a time at Santiniketan and then from 1927 to 1950, he was Head of the Sanskrit Department of the University of Madras and was in charge of the Adyar Library also. He was connected with the work of several Universities, Manuscripts Libraries and All-India Conferences, particularly the Oriental Conference and the Philosophy Congress. He was responsible for starting the Bulletin of the Adyar Library and its new Descriptive Catalogue scheme and stepping up its publication programme. A Volume in his honour was brought out by the Library in 1946.

Dr. Raja was actively connected with the Madras Samskrita Academy and the Kuppuswami Sastri Research Institute. Outside Madras, he was, for a time, prominently connected with the Anup Library, Bikaner. His Highness the Maharajah of Cochin honoured him in 1945 with a *vira-*
śrīkhalā and the title *Gaveśaṇatilaka*.

On his retirement from the Madras University, he was appointed Sanskrit Professor at the University of Teheran. Then he was appointed Professor of Sanskrit at the Andhra University. He finally retired in 1960 and continued to do his literary work privately from Bangalore.

Dr. Raja's first speciality was Vedic; later he did work in various fields of Sanskrit and also in Malayalam. He

collaborated with S. S. Suryanarayana Sastri and brought out for the Theosophical Publishing House translations of the *Bhāmatī-Catussūti* and the *Mānameyodaya*. A complete bibliography of his publications and papers may be seen in the *Kunhan Raja Presentation Volume* and in the *Adyar Library Bulletin*, XXVII, 1963.

His Highness RAMA VARMA PARIKSIT TAMPURAN who passed away at a ripe old age was a true representative of the line of Rajarsis of old. As Maharaja of Cochin he took a progressive view and was the first among the Princes to see eye to eye with the Union Government in the matter of Integration of States with the Union. He was the foremost Nyāya Pandit of the South, a Raja-Pandita and Pandita-Raja. His main pre-occupations lay in the scholarly field and the leading of a devout austere life. He taught many, including Nambudiris, Nyāya Śāstra, conducted Vākyārthas, maintained the Sanskrit College at Trippunittura, and supported Pandits.

In 1948 H. H. Sri Sankaracarya of Kanchi Kamakoti Pitham conferred on him the title of Darśanakalānidhi.

At the command of His Holiness Sri Sankaracarya of Kanchi he, with the assistance of Panditaraja V. Subrahmanyā Sastrigal, brought out the *Brahmānandiya Bhāva Prakāśa* of Mm. Pancapagesa Sastri in 1961. Some of his other works are a commentary on *Rukminīsvayamvara* of Ittikkat (1951), a poem on the life of Prahlāda, *Prahlādacaritra* (1952), and *Subodhini*, a commentary on the *Muktāvali*, *Dinakariya* and *Rāmarudrīya* on *Bhāṣāpariccheda* (1956).

An important institution which His Highness founded for fostering traditional Pandit learning was the annual Sadas at which a leading Pandit was honoured with the title of *Panditarāja*.

We are also sorry to record here the loss sustained by the world of Indology in the demise of the following scholars:

We lost recently Dr. B. A. SALETORE, writer of many works on Ancient Indian History and Polity. Educated in Bombay and in London, he served in Bombay, Poona and Dharwar and was also for a time Director of Archives in Delhi. Among his works may be mentioned *Social and Political Life in the Vijayanagaram Empire*, *Medieval Jainism with reference to Vijayanagaram Empire*, *Main Currents in the Ancient History of Gujarat*, *History of the Tuluva*,

Letters from the Court of Directors of Fort William 1781-83, The Wild Tribes in Indian History, two volumes on the Indian Diplomatic Relations with the West and the East, Ancient Indian Political Thought and Institutions.

The late Sri M. V. GOVINDASWAMI who was Director of the Institute of Mental Hygiene at Bangalore was very much interested in Psychology according to Indian Sāstras.

The late PANDIT INDRA VIDYA VACASPATI was at the time of his sad demise Kulapati of the Kangri Gurukula and a member of the Central Sanskrit Board. He was a writer in Hindi and Sanskrit. Some of his writings had appeared serially in the Gurukula Patrika.

Dr. J. M. UNWALA who passed away in Bombay on 9-4-1961 was one of the seniormost Iranian Research scholars. He was connected intimately with the All-India Oriental Conference and was a widely travelled scholar.

The passing away of Dr. R. P. SETU PILLAI (2-3-1896—25-4-1961) removes from the field of Tamil studies a leader, a powerful writer and advocate. After a period of practice as a lawyer, he joined the Annamalai University and then the Madras University. He received many honours including the award of the Sahitya Akademi and a Doctorate at the Madras University on the occasion of its Centenary. He wrote several works in eloquent style, on *Tirukkural*, on *Silappadikāram*, on Tamil Poets, and on Kamban and Bharati. Of his English works may be mentioned ‘*Words and their significance*’ and ‘*Tamil: literary and colloquial*.’

Dr. D. B. DISKALKAR who passed away on 2-11-'62 was well-known for his two collections of literary Inscriptions. His latest article was on ‘*Sanskrit and Prakrit Poets known from Inscriptions*.’

The death of Pandit RAHULA SANKRITYAYANA (April 14, 1963) removes from the Indian literary field one who was not only noted for his learning in his own field of Buddhism, but was also a renowned writer in Hindi and an active organiser of Research studies. He was 70 years at the time of his death. He had passed through a life of varied experiences, literary, religious and political, having been a Congressman and then a Communist. His lasting service to Indology consists of the collection of Sanskrit Buddhistic manuscripts from Tibetan Monasteries all of which are preserved now in

Patna, and out of which a few were edited by himself and others are being taken up for edition by other scholars.

News of the passing away of Dr. RAGHUVIRA on the 14th May, 1963 came as a shock to all those working in the field of Sanskrit and Indological studies. Born in December, 1902, Dr. Raghuvira was educated in the Universities of Punjab, London and Utrecht. Dr. Raghuvira was a live-wire and had taken up, besides Sanskrit research, a great deal of organisational and political work. About the time of partition, he left his home State of Punjab and settled down in Nagpur, where he brought the *International Academy of Indian Culture*, originally started in Lahore. Later he shifted the venue of his activity to Delhi, became a member of Parliament as a Congressman, and at the time of his death, he had become chief of the Jan Sangh; and it was while campaigning for the Jan Sangh that he met with a tragic car-accident and died. To begin with a Vedic scholar and linguist, Dr. Raghuvira later developed intense interest in lexicography and compilation of Sanskrit terminology for modern sciences and different departments of modern administration. He brought out several dictionaries and glossaries in all these fields. The next phase of development in Dr. Raghuvira's work related to Greater Indian culture. He toured extensively, collected manuscripts, inscriptions and materials from Tibet, South-East Asia and Central Asia, and enriched his Academy with these materials. With these he wanted to bring out editions of Greater Indian texts related to Sanskrit literature, a scheme which he called *Satapitaka*.

DR. RADHA KUMUD MUKERJI, whom we unfortunately lost on September 9, 1963 was a gifted exponent of Ancient Indian History and Culture. After a brief period of service as Professor of English in Calcutta he was appointed the first Manindra Candranandi Professor of Ancient Indian History and Culture in the Banaras Hindu University. From 1917 to 1921 he served the Mysore University as Professor of History and later till his retirement he was at the Lucknow University as Head of the Indian History Department. He had lectured in different Indian Universities under reputed endowments; under the Sir William Meyer Endowment in the Madras University he lectured on Candragupta Maurya. Apart from his publications based on these endowment lectures he wrote also several books on Indian History and Culture: *Early History of India*, *Fundamental Unity of India*, *History of*

Ancient Indian Shipping, Local Government in Ancient India, King Harsavardhana in the Rulers of India Series and *Ancient Indian Education*. In addition to his scholarly work he was engaged also in political movements and legislative work in all of which he evinced a strong Hindu nationalistic view-point.

Sirdar K. M. PANIKKAR (3-6-1895—10-9-1963) was a colourful personality of varied activity, scholarly, literary and political. He was educated in Madras and Oxford and was qualified for the Bar. He served at Calcutta and Aligarh Universities as teacher of History. Then he became the editor of a news-paper and then joined the administration of the States of Patiala and Bikaner and attended political conferences. After freedom he entered the Constituent Assembly and was appointed later as Ambassador in Peking and Paris. The last posts he held were the Vice-Chancellorships of the University of Jammu and Kashmir and Mysore.

All through his career he had taken a lively interest in matters of literature. A Historian, a writer in Malayalam and an exponent of Indian culture, the late Panikkar was connected intimately with the work of the Sahitya Akademi. His works are: *Randu Chinayil, Afro-Asian States and their problems, Apatkaramaya Yatra, Asia and Western Dominance, Basis of Indo-British History, Common sense about India, Geographical Factors in Indian History, Gulab Singh: Founder of Kashmir, Hindu Society at cross-roads, Hinduism and the modern World, India and China, and Sri Harsha of Kanauj*.

Navalpakkam NARASIMHACHARIAR was a traditional Sanskrit scholar of standing. He died in October, 1963 at the age of 87 at Kanchipuram.

Dr. P. SRINIVASACHAR (53) met with tragic death in New York where he fell down dead in the street (November 28, 1963). He was a Visiting Professor in the States where he had gone from the Osmania University. Formerly, he was for a time Principal of S. R. R. College, Bezwada and Director of Archaeology of Hyderabad State.

He took his Doctorate in the School of Oriental and African Studies, London, on a subject of Andhra History, and did work on the Kakatiya Inscriptions. He was a contributor to the *Journal of Oriental Research*.

Sri ISANA SIVACHARYA, Palani, was the foremost authority on Šaivāgamas, temple rites and worship, and Šaiva-

siddhānta philosophy. His death in January, 1964 is a great loss to South India and the traditions of Saivism and temple-lore.

The late HADI HASAN, who passed away on May 23, 1964 and who had been working in the Aligarh University was well-known for the numerous public recitals which he gave in a very impressive manner of Kālidāsa's *Sākuntala* in an English version.

Dr. BINOYTOSH BHATTACHARYA (6-1-1897—22-6-1964), son of the famous Mm. Hara Prasad Sastri will be remembered as general Editor of the celebrated series of publications called the Gaekwad Oriental Series. He took his Doctorate on Elements of Indian Buddhist Iconography and was appointed as General Editor of Gaekwad Oriental Series in 1927 from which place he retired in 1952. He was responsible for the organisation of the Oriental Institute, Baroda and the conduct of the 7th All-India Oriental Conference at the same place.

Mm. N. S. ANANTAKRISHNA SASTRIGAL passed away on 15-11-1964. Seventy-nine at the time of his demise, the late Sastrigal was one of the outstanding Pandits in the field of Advaita and an indefatigable worker in the field of orthodox movements and religious activity. He was one of the earliest and most renowned pupils of the Madras Sanskrit College. He had received many honours during his life: Mahamahopadhyaya during the British period and the Presidential distinction in Free India. The best part of his learned career was in the P. G. Department of the Calcutta University. He has a large number of works and editions to his credit, especially in Advaita Vedanta: *Bhāṭṭa Dīpikā* (*Nivīta* Pt. I) (1921), *Advaitadīpikā* in 2 Parts (1923), *Vedānta Paribhāṣā* with his own commentary (1927), *Brahmasūtraśāṅkarakabhasya* (*Catussūtrī* portion in 3 Parts with 9 commentaries) (1933, 1941), *Vedāntarakṣāmani*, *Śrībhāṣyasaṁālocana* (Part I, 1937), *Satabhūṣāṇī*: *Śatadūṣāṇipṛikṣāparaparyāya* (1956), *Advaitatattvaśuddhi*: *Advaitāmodādīparikṣāparaparyāya* (1958), *Advaita Mārtanda*, *Veṅkatācala Māhātmya* in 2 Vols., *Advaitaratnaraksana*, *Karmapradīpa* of Kātyāyana, *Nyāyāmrta* and *Advaitasiddhi* (Pt. I), *Prabhākara Vijaya* and *Bhagavadgītā Bhāratīya darsanāni*.

The late Prof. S. STASIAK was Professor of Sanskrit and Indian Culture at the Polish University of Lwow. He studied

with Schröder in Vienna and worked on the Indian and Tibetan manuscripts in the Asiatic Museum at St. Petersburg and had collaborated with Stcherbatsky on Buddhist Logic.

Prof. PIERRE MELLE (1911-1963) was teaching at the Ecole de Langues Orientales in Paris. Besides his equipment in Sanskrit and Indology he was also devoted to modern Indian Languages including the Dravidian. Among his works are the *Mythology of the Tamils* and an *Introduction to Tamil*.

The world of Sanskrit scholarship sustained a loss in the passing away of HELMUTH VON GLASENAPP (8-9-1891—25-6-1963) who had occupied the chair of Indology in the University of Tübingen. He was educated in Tübingen, Munich, Belgium and Bonn. He had visited India more than once and was more generally interested in Indian civilization and thought in all its aspects. He devoted some attention also to the schools less known abroad like Madhva's Philosophy. He was presented with a commemoration volume in 1961 when he was 70 years old and had been admitted to the order of Merit of his own country. He has visited the K. S. R. Institute and given a lecture on Cultural contacts of India and Germany. His works are: *Brahma and Buddha, Buddhismus in Indien und im Ferner Osten, Der Jainismus, Die Philosophie der Inder, Doctrine of Karman in Jaina Philosophy, Hinduismus, Indisches Liebeslyrik, Madhva's Philosophie, Heilige Statten Indiens* and *Das Spiel des Unendlichen*.

Dr. FRANKLIN EDGERTON (24-7-1885—12-7-1963), one of the doyans of Sanskrit scholarship in the U. S., passed away at the age of 78 at New Haven, where he had retired from the Professorship at the Yale University. He was a student of Maurice Bloomfield and others in Sanskrit and Comparative Philology and later specialised also in Vedic and Avestan. He joined as an assistant at Johns Hopkins and later in 1936, he worked in the University of Pennsylvania. From 1923 onwards upto 1963 when he retired, he was Professor of Sanskrit and Philology at the Yale University, New Haven. Although he began life as a Philologist he became interested in diverse branches of Indian studies at different times. Among subjects or texts on which he was engaged in a major way are the *Panchatantra* and the *Vikrama Cycle of Stories*, Vedic Variants and the *Mahābhārata* of which he edited the *Sabhā Parvan* for the B.O.R.I., Poona. His *magnum opus* was the Dictionary, Grammar and Reader

of Buddhist Hybrid Sanskrit. Among his shorter works are a translation of a *Mataṅgalīlā* and a *Āpadeviya* in Mimamsa. On the eve of his death a translation of the *Meghadūta* by him was issued from Ann Arbor and among the posthumous publications of his to appear is a volume entitled the *Beginnings of Indian Philosophy*, translated and edited for the Unesco. Besides these, he wrote a number of papers and reviews and was one of the founders and main pillars of the Linguistic Society of America and also of the American Oriental Society.

Dr. ARNOLD A. BAKE died in London on 8th October, 1963 at the age of 64. Born in Holland and educated in the University of Leiden, Bake, with his knowledge of Sanskrit and music, turned to the study of Indian music. His stay in Santiniketan helped him to further his studies in this branch and at the School of Oriental and African Studies in the University of London, where he was a Reader in the Indian Studies Department till he died, he was doing work in Indian music. He had worked on Tagore music and written upon the music of Samaveda, Bharata, Sangita Darpana, Indonesian music and several critical reviews of books on Indian music and short articles on aspects of the Indian music.

By K. K. R.

ATTOOR KRISHNA PISHAROTI, a well-known scholar in Sanskrit and Malayalam, passed away on 5th June, 1964 at the age of 89. He studied Nyāya under Mr. Godavarma Bhattan Thampuran of cranganore and worked as Malayalam lecturer in the Government College, Trivandrum under Prof. A. R. Rajaraja Varma. He wrote several important works. Of these the *Saṅgītacandrikā* deals with the theory of classical music and is written in the form of Sanskrit sūtras with elaborate explanations in Malayalam. He edited with a Malayalam translation the *Lilātilaka*, a 14th century Sanskrit work on the Manipravāla language and literature of Kerala. He was also the first editor of the ancient Malayalam work *Unnunīlisandesam*. His critical edition of the four Kathakali works of Kottayam Raja is well-known. His translation of the *Sākuntala* in Malayalam is one of the best of its kind: His *Bhāṣādarpaṇa* deals with literary criticism. He has also written several Malayalam stories and some short Sanskrit plays on Kerala historical themes. His survey of the Malayalam language and literature is one of the pioneer works in the field.

BOOK-REVIEWS

SRI HARSA'S PLAYS. TRANSLATED INTO ENGLISH WITH FULL SANSKRIT TEXT by Bak Kun Bae. Indian Council for Cultural Relations, Asia Publishing House, Bombay 1964. Pages 514. Rs. 45.

This sumptuously produced annotated edition of all the three plays of King Harṣa in a single volume is intended to be a cultural link between India and Korea. The translator Bak Kun Bae is a scholar from Korea who has spent some years in India studying Sanskrit language and literature. He was attracted by the plays of King Harṣa of Kanauj (606-648 A. D.), which had been quite popular on the stage even in mediaeval India. Bak Kun Bae has translated these dramas into Korean also; the Korean translation, when published, is sure to help the Koreans in understanding something about ancient Indian dramas. The present annotated edition in English is to be welcomed only as showing a Korean scholar's interest in Sanskrit literature; it is far from being satisfactory.

The text is given in bold type. The Prakrit portions of the text are omitted, and only the Sanskrit *chāyā* is given instead. This sometimes shows up verses in defective metre. No variant reading is noted anywhere; and the translator has not stated what text he is following. Printing mistakes are numerous; omission of vowel signs, confusion between the signs for *u* and *r* etc., are found here and there. There is no list of errata at the end. (त्वचा for त्वचो, पुथु for पृथु, प्रालय for प्रालेय, वर्णिता for वर्णिता etc.) Sound and uniform principles in the use of Avagrahas and Anusvāras are not followed.

Below the text come the notes. Individual words are taken up and their meaning and derivation given. In some cases the *Vigrahavākyā* is also noted. This is followed by very brief Sanskrit notes, indicating the prose order and metre of verses. The English translation comes at the bottom. It is simple and literal in many cases. The literary charm based on Śleṣa is not explained either in the notes or in the translation. There are also some instances where the translator has made mistakes.

P. 59. ध्वंसाति must be corrected as ध्वंसीति ; note says that ध्वंसाति is a verb used in the sense of ध्वंसते ; this is wrong. P. 180. भक्तानि should be भुक्तानि । P. 76. निर्देषदर्शना: कन्यका भवत्ति । does not mean 'girls have a faultless appearance' ; on page 440 'निर्देषदर्शना कन्यका खलिवयम् ।' is translated as 'she has a spotless beauty indeed'. The idea in both cases is that there is no sin in looking at an unmarried girl.

Sanskrit is not an easy language which can be mastered in a couple of years; and in a foreign student some of these mistakes may be excusable. But the publishers should have consulted Indian scholars and revised the work and edited it properly.

K. KUNJUNNI RAJA.

THE KUMARASAMBHAVA OF KALIDASA. Edited by Dr. Suryakanta. Sahitya Akademi, New Delhi, 1962. Pages XXXIII, 254. Price Rs. 10.

This is the third volume in the series of the critical edition of Kālidāsa's works by the Sahitya Akademi, New Delhi. The first volume was the *Meghadūta* edited by Dr. S. K. De, then came the *Vikramorvāsiya* edited by Prof. H. D. Velankar. (Reviewed in the Journal, Vol. XXVI. 179-81 and Vol. XXIX. 132-3 respectively). The present volume is edited by Dr. Suryakanta of the Benares Hindu University, Varanasi, and follows the same pattern. There is a short introduction by the editor describing the manuscript material and the printed editions used for this edition and discussing the principles adopted in arriving at the authentic text; the story of the poem is also narrated in brief. This is followed by the text, and the critical apparatus. An index of verses is given at the end. The general Introduction on Kālidāsa by Dr. S. Radhakrishnan is reproduced in this volume also.

It is said on the cover page that 'the present critical edition of *Kumārasambhava* is the result of many years' patient research and investigation of all the available manuscripts and printed texts on the part of a distinguished authority who is well versed in the methods and norms of modern critical scholarship.' Dr. Suryakanta is a well-known Sanskrit scholar and it is with great expectation that one takes up this edition. But it is regrettable that he has not done full justice either to Kālidāsa or to himself. He has made use of some

manuscripts and printed editions; but he has not taken into consideration many important manuscript versions, and editions. For instance he has not examined any of the South Indian manuscripts in Malayalam, Grantha or Telugu scripts, and seems to be unaware of the existence of the excellent commentaries on the poem by Arunagirinātha and Nārāyaṇa, published in the Trivandrum Sankrit Series. Several variant readings accepted by these two commentators do not find a place in the critical apparatus of the edition.

A few examples of omission of readings in Canto V may be given here.

Dr. Suryakanta has used 8 manuscripts from India Office Library, two from Bombay University Library, five from Hoshiarpur, five from Poona and three from Varanasi. He has also examined seven printed editions. Cantos 1-8 of the text are based mainly on the manuscripts Va-1, P. 5 and I-8, while for Cantos 9-17 the printed texts and manuscripts P-1 and Va-2 are used. Regarding the principles by which the authentic readings were arrived at Dr. Suryakanta says, "This odd looseness of the manuscripts left us no alternative but to scrutinize all the available manuscripts minutely and pick out what was *best* in them, or in some cases even in one of them, and reject the rest, though on a particular reading the rest might happen to agree." Here are a few examples of the *best* reading based on single manuscript evidence:

V. 11b. स्तनाङ्गरगारणिताच कञ्जुकात् । He says 'The aptness of *kañcukāt* in the context needs no comment' cf. 19-a. V. 68d. विकीर्णकेशास्थिपरेतभूमिषु । He says 'The significance of...*asthi* needs no comment'. This is given as an illustration of 'how a manuscript, though alone in a particular reading, helps to establish the original text.' In the verse the contrast is between the flowers and the hair; the addition of *asthi* is unnecessary and spoils the विस्वप्रतिविस्बभाव in this verse.

V. 84b. चचाल साग्रस्तनभिन्नवल्कला । He says 'The use of *agrasṭana* heightens the comeliness of the girl(!) under reference.' cf. 8d.

Dr. Suryakanta has not examined the quotations from the *Kumārasambhava* in texts on *Alankārasāstra* and in anthologies. Hence he makes the mistake of taking an emendation in a work of poetics as the original reading. Thus in V. 55d his reading, मौर्वी द्वितीयमिव कार्तुकस्य । is the one suggested by

Ālamkārikas, who criticise the original reading द्वितीयमौर्वीमिव (Eg. *Kāvyaprakāśa* VII. 161) as involving the defect of *aviniṛṣṭavidheyāṁśa*.

The printing is done very carefully, following the useful practice in the critical edition of the *Mahābhārata*. There are only very few mistakes. I. 11-d should be गतिमश्चमुख्यः | V. 71-d the text reads कपालिनः and the notes give the variant reading also as कपालिनः, perhaps for पिताकिनः.

Towards the close of the introduction the editor says that Kālidāsa based his work judiciously selecting the vital strands of the story from the *Brāhmaṇas*, the *Purāṇas* and the epics. It has already been demonstrated by scholars that the *Purāṇa* versions are based on Kālidāsa's works and not vice versa. (cf. M. B. Emeneau, JAOS, lxxxii, 41-4; V. Raghavan, *Woolner Commemoration Volume*, the *Purāṇa* Bulletin, etc.)

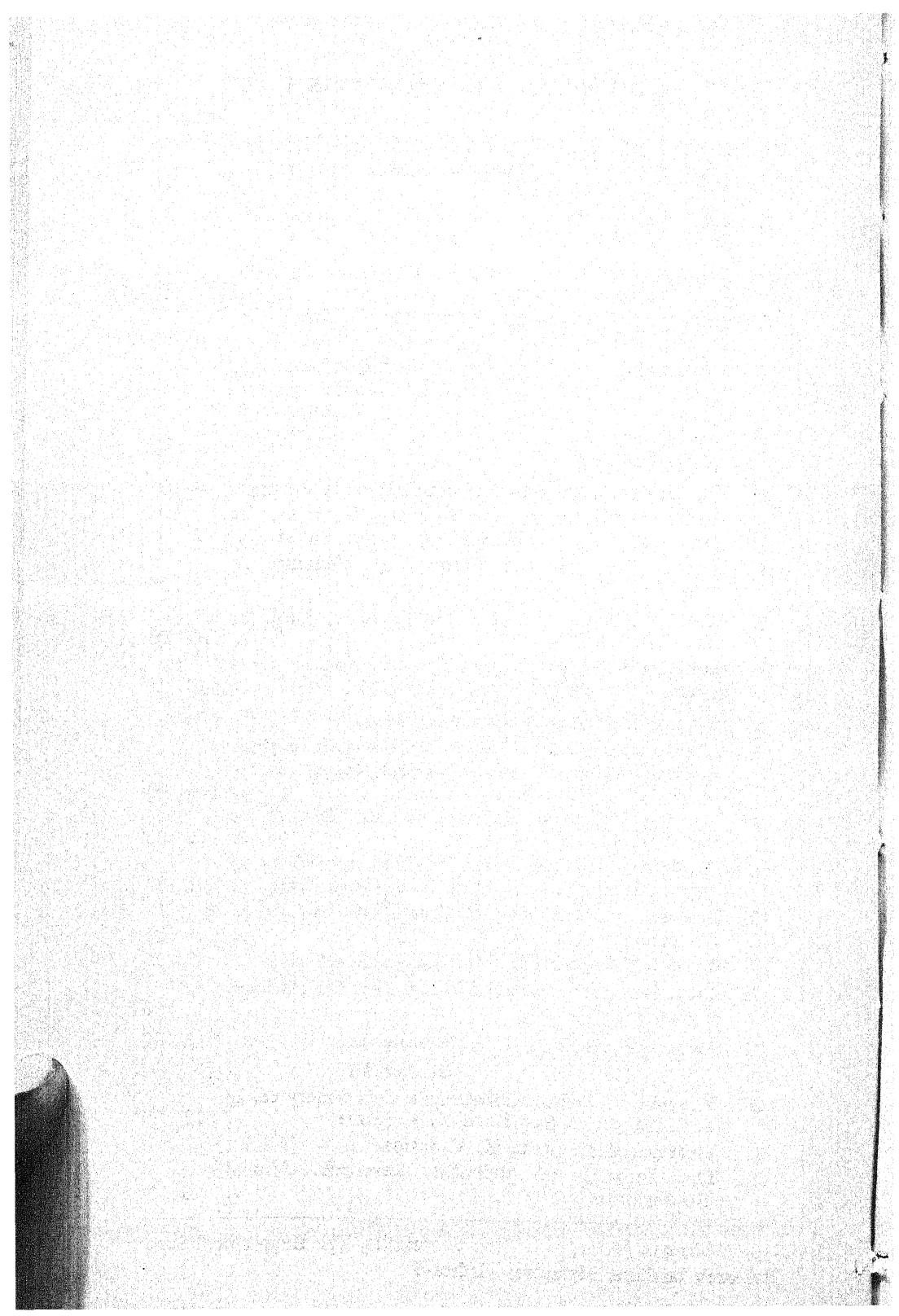
The most serious criticism about this edition is that Dr. Suryakanta has taken as genuine the later portions of the *Kumārasambhava*; such a stand is untenable. There has been no doubt about the spuriousness of the later cantos among ancient or modern scholars. No literary critic has taken for consideration any verse from these cantos; commentators like Mallinātha ignore them. Nārāyaṇa's commentary contains a discussion to show that the eighth canto is genuine and the further portions spurious. The 'Samkarasamhitā' of the *Skānda Purāṇa* uses only the first eight cantos of the *Kumāra-sambhava*. And as Keith has pointed out, "the inferiority of the new cantos is obvious on every ground." The metre is carelessly handled. XV. i has the first letter of अभूत् in line c and the rest in d.

K. KUNJUNNI RAJA,

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* तुल्येऽपर * ग्रहे कालः ध्रुवजः पातयोस्तु सः△ ।

द्विगुणीकृतेनायनांशेन ^१युतोऽर्कः रात्रिपथन्दो वा यावन्मेषादिके
मेषादिराश्यादौ यत्र वर्तते तेन मेषादिगतराशिभागकलात्मकेन हीनयोश्चक्र-
चक्रार्धयोः अपरे^२ अपरस्मिन् ग्रहे अयनयोगसंस्काररहिते केवले तुल्ये सति स
कालः पातयोर्वैधृतिपातयोः ध्रुवाख्यकालः स्यात् । द्विगुणीकृतमयनचलनमके
प्रक्षिप्य तं राशिष्टात् त्यजेत् । तत्र यच्छिष्टे तेन यदा केवलचन्द्रः समः स्यात्
तदा [व्यती]पातस्य ध्रुवकालः स्यात् । एवं तं राशिष्टादशकात् त्यक्त्वा शिष्टसमे
शीतांशौ वैधृतिध्रुवकालः । एवं द्विगुणितमयनचलनं चन्द्रे प्रक्षिप्य तं राशिष्टकाद्राशि-
ष्टादशकाच्च त्यक्त्वा शिष्टाभ्यां^३ समे केवलसूर्ये व्यतिपातवैधृतिध्रुवौ क्रमात् स्तः^४ ।
पूर्वोक्तक्षोकार्थस्यायं प्रपञ्चः ॥ ९-१०a ॥

यदा सायनार्कचन्द्रयोः स्वेष्टकालानीतयोर्योगश्चक्रचक्रार्धयोराधिक ऊनो वा
स्यात् तदा विशेषमाह—ऊनाधिकेति ।

० ऊनाधिककलाभुक्तियोगभक्ता दिनादिकम् ^५ ॥ १० ॥
तद्विभ्यां हतं शोध्यं गते ४ योगेऽन्यथैष्यति ६ ।

चन्द्रार्कयोगस्य राशिष्टस्य च यदन्तरं ऊनमधिकं वा कलात्मकं
तच्चन्द्रार्कभुक्तियोगेन हृत्वा लब्धं दिनादिकं स्यात् । तद्विनादिसंबन्धिरवि-
चन्द्रगती आनीय ताभ्यां हतं दिनादिकं गते योगे शोध्यं, भविष्यति योगे

मूलम् :— ४ M 1 has an extra line before this :

राश्यादिभिः समश्चन्द्रस्तलकाले सायनांशयोः ।

* C 4 M 1 परे Δ C 6 ध्रुवो वैधृतिपातयोः ; M 1 यः for सः

५ G 1-2 read the line differently:

योगो रवीन्द्रोराधिका ऊनश्चेत् षट्कचक्रयोः । T यत्राधिक

६ C 6 दिनादि तत् ; M 1 भक्तादिनादिकम् ; T भुक्तादिनादिकम् ।

७ G 1 गते corrected to अथ ; G 2 अथ for गते

८ G 1-2 न्यथान्यथा ; T न्यथा मुतम् ।

व्याख्या :— 1. A युक्तो 2. A om. अपरे 3. D adds कलाभ्यां

४ E समे चन्द्रे व्यतीपातवैधृती आस्ताम् ।

योज्यम् । तदा रविचन्द्रयोगस्य राशिष्टू^१समत्वं स्यात् । स व्यतीपातकालः स्यात् । एवं रविचन्द्रयोग^२राशि^३द्वादशकान्तरादपि^४ वैधृतिसमकालो ज्ञेयः ।

चक्रचक्रार्धसमरविचन्द्रयोगकालिकाभ्यां सूर्यचन्द्रमोभ्यां रविचन्द्रकान्ती आनीय ततो विधोः क्रान्तौ तृतीयाध्यायोक्तप्रकारेण विशेषं संस्कुर्यात् । एवंसंस्कृतविद्युक्तान्तिरविक्रान्त्योर्यदा समत्वं स्यात् तदैव पातवैधृत्योर्मध्यकालः ॥ १०b-११a ॥

यदा क्रान्त्योस्समत्वं स्यात्तत्र विशेषमाह—[अयुक्तपदविधोरिति ।]

* अयुक्तपदविधोः क्रान्तिर्यदि विशेषसंस्कृता ॥ ११ ॥

रवेः क्रान्त्यधिका भूतो *, भाव्यूना, अन्यपदेऽन्यथा ।

योजपदविधुक्रान्तिः यदा सति संभवे, विशेषसंस्कृता रविक्रान्ते-रधिका स्यात्तदा पातवैधृतिमध्यकालो भूतः । यदा ऊना^५ तदा भावी । अन्यपदे युग्मपदे अन्यथा अधिका चेद्वावी योगः^६, ऊना चेद्वूतो योग^७ इत्यर्थः ॥ ११b-१२a ॥

भूतभावियोगसाधनविधोः^८ यत्पदं तस्य कदाचिदन्यत्वमस्तीत्याह—पदान्यत्वमिति ।

पदान्यत्वं विधोः क्षेपात् △ क्रान्तिचापे^९ विशेषिते ॥ १२ ॥

^{१०}पातोनचन्द्रवशादानीतविधुक्षेपाद्विद्युक्तान्तिर्यदि अल्पतया विशुद्धे सति पदान्यत्वं स्यात् । चन्द्राधिष्ठितमोजपदं चेत् युग्मपदं स्यात्, युग्मपदं चेदोजपदं स्यात् । तत्पदवशाद् भूतभाविपातमध्यकालो ज्ञेय इत्यर्थः ॥ १२b ॥

मूलम् :— * C 6 reads the line with some difference :

अयुग्मपदचन्द्रस्य क्रान्तिर्यविशेषसंस्कृता ।

* G 1-2 रविक्रान्त्यधिका भूता ; M 1 भूते △ T क्षेपे ९ T चापात् व्याख्या :—1. MSS. read षट्कल्प्य

2. A योर्योग 3. D om. राशि : E योगस्य ; om. राशि

4. A E रक्तादपि 5. D E न्यूना 6. A om. योगः

7. A om. योगः 8. D om. भूतभावि 9. A D साधनं

10. D Has a different recension of the com. for this half-verse : चन्द्रक्रान्तिविशेषसंस्कारे विधोः क्षेपचापात् क्रान्तिचापे विशेषिते सति पदान्यत्वं पातोनचन्द्रवशात् पदं ज्ञेयम् । अत्र तत्पदवशात् etc.

पातवैधृतिसंभवाभावमाह — [परमेति]

परमस्वेष्टकालोत्थं ४ क्रान्त्यन्तरकलाधिकाः ।
क्षेपा यदि तदा पातवैधृत्योः संभवो ५ नहि* ॥ १३ ॥

परमा च स्वेष्टकालोत्था च परमस्वेष्टकालोत्थे । ते च अमूकान्ती च परमस्वेष्टकालोत्थक्रान्ती । तयोरन्तरकला याः ताभ्यो अधिकाः क्षेपकला यदि तदा पातवैधृत्योसंभवो नहि । बदा ओजपदकनितिरिक्षेपश्च सदिशौ स्तः तदा एवमिति ज्ञेयम् । भिन्नदिक्त्वे तु संभवत्येव । युग्मपदक्रान्तावपि तथा ६ ॥ १३ ॥

[(b) पातमध्यानयनम्]

क्रान्तिसाम्यकाल एव मध्यकाल इत्यङ्गीकृतत्वात् क्रान्तिसाम्यानयनमाह —
[श्रुवेन्दोरिति ।]

ध्रुवेन्दोरन्त्यदोर्मा(५)शक्रान्तिं क्रान्त्यन्तरात् त्यजेत् ।

ततः क्रमादुत्क्रमतः समौजपदग्रस्य △ तु ० ॥ १४ ॥

क्रान्त्यानयः समपदे प्रथमं गम्यमां(५)शकैः ।

त्यक्त्वा ७ त्यक्त्वा क्रान्तिमां(५)शान्, ४ तत्क्रान्त्योरन्तरात्
क्षिपेत् * ॥ १५ ॥

आद्यन्तमां(५)शयोः क्रान्तिः तदंशाश्रानुपाततः ९ ।

पूर्वोक्तध्रुवकालेन्दोरन्त्यं दोर्माशक्रान्तिं वर्तमानभुजराशिमांशक्रान्तिं,
क्रान्त्यन्तरात् क्षेपसंस्कृतस्फुटकान्तिकेवलक्रान्त्यन्तरात्, त्यजेत् । सायनध्रुव-

मूलम्:— ४ C 6 कालेऽर्कं ५ T यदि for नहि ६ T पदकस्य

८ G 1-2 have an extra line after this :

भूतमाविन्युक्तमतः क्रमतो युग्मपदे ।

(G 2 युग्मपदे ; G 1 युग्मपदे corrected to युग्मपदे ।)

७ G 1-2 युक्त्वा ८ T मांशः

* G 1-2 T तत्क्रान्तिमन्तरात् त्यजेत् । ९ T शांशानुपाततः ।

* This is only a rough statement. (Edr.)

§ No. Really it is the other way about. (Edr.)

चन्द्राद् यदा क्रान्तिरानीयते तदा चन्द्रभुजराशिं भागीकृत्य पञ्चभिर्हृत्वा यच्छिष्ट्यते भागादि तदोजपदसंबन्धि चेत् पृथक् पृथक् स्थापयित्वा एकं तृतीयाध्यायोक्तप्रकारेण वर्तमानपूर्वापरकान्त्यन्तरेण गुणयित्वा पञ्चभिर्हृत्वा लब्धं ब्रुवेन्दोरन्त्यदोर्गतमांशकान्तिः स्यात् । पञ्चहृतशिष्टं युग्मपदसंबन्धि चेत् “क्रान्त्यानयः समपदे प्रथमं गम्यमांशकैः” (V. 15) इति न्यायेन पञ्चभिर्हृत्वा शिष्टं गम्यमांशकादिः स्यात् । तमपि पृथक् पृथक् कृत्वा एकं पूर्ववत् क्रान्त्यन्तरेण गुणयित्वा पञ्चभिर्विभज्य लब्धं ब्रुवेन्दोरन्त्यदोर्गतमांशकधनुर्भागादि च युग्मपदब्रुवेन्द्रन्त्यदोर्गम्यमांशकधनुर्भागादि च स्यात् । अत्र ये द्वे पृथक् स्थापिते ते क्रमेण ओजपदब्रुवेन्द्रन्त्यदोर्गतमांशकधनुर्भागादि च युग्मपदब्रुवेन्द्रन्त्यदोर्गम्यमांशकधनुर्भागादि च स्यात् । अनयोर्ये क्रान्तिखण्डे आनीते तयोर्मध्ये युग्मपदे पञ्चादानीतां गम्यमांशकान्तिः चन्द्रक्रान्ति^१स्फुटक्रान्त्यन्तरात् त्यक्त्वा वर्तमानक्रान्तिवाक्योक्तान्तर^२[वाक्यद्वयान्तर]रूपक्रान्तिखण्डत्वात् गम्यमांशके पृथक् स्थापिते पञ्चभागान् क्षिपेत् । एवमुत्तरक्रान्तिवाक्यद्वयान्तरखण्डं शिष्टक्रान्त्यन्तरात् त्यक्त्वा प्रतिखण्डत्यागं पञ्चसहितगम्यमांशके पञ्च पञ्च क्षिपेत् । यत्क्रान्तिखण्डं शुद्धशेषक्रान्त्यन्तरं पञ्च^३गुणितं विभज्य लब्धं भागादि गम्यमांशके युज्ज्यात् । तदा क्रान्त्यन्तरस्य शून्यत्वं स्यात् । पञ्च पञ्च सहितः सः शुद्धभागसंज्ञः स्यात् । ओजपदे तु ब्रुवेन्दोरन्त्यदोर्गतमांशकान्तिः क्रान्त्यन्तरात् त्यक्त्वा व्युक्तमेण पूर्ववाक्यतपूर्ववाक्यान्तरक्रान्तिखण्डं त्यक्त्वा पृथक्क्लासिते अन्त्यदोर्गतमांशके पञ्च पञ्च^४ क्षिपेत्^५ ॥^६ ॥ अत्रापि यत् क्रान्तिखण्डं शुद्धशेषक्रान्त्यन्तरात् त्यक्तु न शक्यते, तेन क्रान्तिखण्डेन शुद्धशेषक्रान्त्यन्तरं पञ्चगुणितं विभज्य लब्धं भागादि गतदोर्माशे युज्ज्यात् । योऽयं पञ्च पञ्च सहितो गतदोर्माशः शुद्धभागसंज्ञः स्यात् । अत्रापि क्रान्त्यन्तरस्य शून्यत्वं स्यात् ॥* १४-१६a ॥

- व्याख्या :— 1. D E om. क्रान्ति 2. A वाके (?) त्वर ; B वाक्येन उत्तर
 3. D पञ्चभिः 4. D पञ्चभागान् for पञ्च पञ्च
 5. E adds here : एवं शुद्धखण्डसम्बन्धिपूर्ववाक्यतपूर्ववाक्यान्तरखण्डानि पूर्ववत् वाक्यान्तरात् त्यजेत् । यत्खण्डं शोधयितु न शक्यते तेन खण्डेन शिष्ट क्रान्त्यन्तरं पञ्चभिर्युणितं विभज्य हृत्वा लब्धं प्रतिखण्डत्यागं पञ्चसहिते अन्त्यदोर्गतमांशके पञ्च पञ्च क्षिपेत् । 6. D om. अत्रापि to गतदोर्माशः two lines below.

* The explanation is inadequate. See the Translation below. (Edr.)

एवंसिद्धेन शुद्धभागेनाविशेषप्रक्रिया क्रान्तिसाम्यानयनमाह—शून्येऽन्तरे
शुद्धभागानिति ।

^४ शून्येऽन्तरे ^५ शुद्धभागां ^{*} शन्द्रगत्यं ^७ शकैर्हरेत् ॥ १६ ॥

दिनादि तद् ध्रुवाच्छोध्य गते योज्यं तथैष्यति । ^८

तत्कालचन्द्रपाताकेः पुनः क्रान्तिः पुनर्दिनम् ॥ १७ ॥

^९ यदा क्रान्ती समे स्यातां पातमध्यं तदा भवेत् ।

तत्कालचन्द्रमार्ताण्डौ उक्तलक्षणकौ यदि ॥ १८ ॥

पूर्वोक्तप्रकारेण क्रान्त्यन्तरे शून्ये सति शुद्धभागान् चन्द्रगत्यंशकैर्हत्वा
लब्धं दिनादि गते तद्ध्रुवदिनाच्छोधयेत् । एष्यति तद्योज्यम् । तदिनादि
तद्ध्रुवदिने योज्यमित्यर्थः । केचित् ध्रुवेष्टकाले (ध्रुवकाले) यदिनादिकं तमेव
पूर्वं ज्ञात्वा तस्माच्छोधयन्ति । ध्रुवदिनस्यापनाभावेऽपि शुद्धभागानेव चन्द्रे क्षिप्त्वा
त्यक्त्वा च भाविभूतयोगक्रमेण केचिद्विशेषं कुर्वन्ति । अस्मिन् पक्षे शुद्धभागं
रविगतिहतं चन्द्रभुक्तिहृतं ध्रुवरवेः शोध्यं गते योगे । अन्यैष्यति योगे

मूलम्:— ^४ G 1-2 have the following in the place of the next four lines :

चन्द्रगत्यंशकैर्भाज्यं शुद्धभागदिनादिकम् ।

* ध्रुवकालाद् गतं गम्य भवतोऽन्यैष्यति ।

ते सूर्यगतिलिङ्गाः चन्द्रगत्यंशभाजिताः ।

फलं कालध्रुवरवौ संस्कारः शीतरदिमवत् ॥

तत्सूर्यचन्द्रयोः क्रान्तिभागान् पूर्ववदानयेत् ।

यावत् क्रान्ती समे तावत् क्रान्तिभागौः पुनः पुनः ॥

ध्रुवतुल्यक्रान्तिकालचन्द्रयोरन्तरांशकात् ।

चन्द्रगत्यंशकृत्वादिनाद्यान्तध्रुवात् त्यजेत् ।

गते पदेऽन्यथा युज्यात् मध्यकालः स पातयोः ॥

(* G 2 ध्रुवकालं नैः पूर्णैरितोय(?)तोऽन्यैष्यति ।)

^५ C 1 G 1-2 शून्यान्तरे ^{* C 4} भागं for भागान्

^७ C गम्यां M 1 गत्यां

^८ M 1 तदेष्यति

^९ T omits the line.

संस्कर्तव्यम् । राहुगत्या राहोसंस्कर्तव्यम् । असिन् पक्षे यद्दिनान्तसायनचन्द्रार्क-योगचक्रकार्धकालसंबिधिपूर्वप्रकारानीतदिनादिकं मासादितः (?) प्रवृत्ते तसिन् न्यूने क्षिप्त्वा ज्ञेयम् । तत्र तसिन् शुद्धभागसिद्धिदिनादिकं भविष्यति योगे क्षिपेत्, भूते त्यजेत् । तत्र यो दिनादिः कालो जायते तत्कालचन्द्रपाताकानीय क्रान्तिद्वयं विक्षेपं चानीय चन्द्रस्फुटक्रान्तिः साध्या । तस्या रविकान्तेश्च साम्यमस्ति चेत् स एव मध्यकालः, तत्काल¹चन्द्रमार्ताण्डावपि यदि उक्तलक्षणकौ स्यातां, अन्योन्यं युग्मायुग्मपदस्थितौ तदानीमविशिष्टौ यदि स्यातामित्यर्थः । क्रान्तिसाम्याभावे “ध्रुवेन्दोः” इत्युक्तप्रकारेण क्रान्त्यन्तराच्छुद्धभागं ज्ञात्वा द्वितीयध्रुवकालवत् तृतीयध्रुवकालं च ज्ञात्वा तत्कालचन्द्रपाताकैः पुनः क्रान्ती आनीय समे कुर्यात् । ²यदा क्रान्ती समे भवतः तदा पातवैधृत्योर्मध्यकालः स्यात् । पातग्रहणं वैधृतेरप्युपलक्षणम् । अत्र बहु वक्तव्यमस्ति । तद् बुद्धिमद्विरुद्धः (अभ्यूह) ज्ञातव्यम् ॥ १६b-१८ ॥

[(c) पाताच्यन्तकालौ]

एवंसिद्धे मध्यकाले स्पर्शमोक्षकालावाह—गत्यन्तरेति क्षोकेन ।

गत्यन्तरांशकहृतं मानार्धं रविचन्द्रयोः ।
स्थित्यर्धनाडिकादि स्याद्, आद्यन्तौ हीनसंयुतौ । ॥ १९ ॥

इति वाक्यकरणे पातवैधृती ४ [नाम]

॥ पञ्चमोऽध्यायः△ ॥

मूलम्:— ४ M 1 स्यादत्तास्यौ (?) संयुतोनितौ

४ G 1-2 omit the name of the chapter.

△G 1-2 M 1 पञ्चमोऽधिकारः T षष्ठोऽध्यायः समाप्तः । (cf. above fn. on P. 110 where according to this Ms. Ch. V ends with verse V. 7.).

व्याख्या :— 1. A om. तत्काल 2. D E om. this sentence and repeat the textual half-verse यदा क्रान्ती etc. instead.

रविचन्द्रयोर्मानार्थं विम्बैक्यार्थम् । चतुर्थाध्यायोक्तप्रकारेण स्वस्वगत्या रविचन्द्रविम्बे आनीय, संपर्कार्थवर्गाद् पदमानीय* गत्यन्तरांशकैः^१ सूर्यचन्द्रयोर्गति-विश्लेषभागैर्हरेत् । तत्र लब्धं पातवैधृतिस्थित्यर्थनाड्यादि स्यात् । तेन स्थित्यर्थनाडिकादिना हीनसंयुतौ पातमध्यकालौ आद्यन्तौ स्पर्शमोक्षकालौ भवतः । अविशिष्टपातद्वयकालदिनादिकमुभयत्र स्यापथित्वा एकस्मात् स्थित्यर्थं त्यजेत् । अन्यसिन् प्रक्षिपेत् । तौ क्रमेण स्पर्शमोक्षकालौ स्यातामित्यर्थः । एवं वैधृतेरपि स्पर्शमोक्षकालादानेतत्व्यौ ।

अत्र गत्यन्तरांशकहृतमिति आचार्यः स्वलनेनोक्तवान् । यद्वा सूर्य-मिद्दान्तकारादिना स्वलितोक्तं, तदनुसृतवान् । ग्रहणस्थित्यर्थं एवं गत्यन्तरांशकै-हरणं युक्तं, तिथिप्रधानतवात् । अत्र तु गतियोगांशकेनैव हरणं युक्तमिति श्रीमत् केरलसद्ग्रामनिवासि-नीलकण्ठार्थेण त्रिस्कन्धविद्यापारदृश्यना षड्दर्शिनी-पारंगतेन आश्वलायनसूत्रेण गर्गेगोत्रेण नवकलरुजातेन^२ गोलचूडामणिना असदनु-ग्रहार्थं सुन्दरराजप्रश्नोत्तराख्ये ग्रन्थे प्रतिपादितम् । तेन गतियोगेनैव विभज्य स्थितिदलं ज्ञेयम्^३ ॥ १९ ॥

षष्ठोऽध्यायः प्रथमे द्वितीये चाध्याये प्रायेणोक्त इति न पुनरिदानीं व्याख्यायते, प्रक्षिप्तत्वाच्चास्याऽध्यायस्य^४ । पञ्चाध्याय्यामपि^५ बहवः श्लोकाः प्रक्षिप्ताः^६ । सुज्ञाते^७ सर्वे निरस्ताः ।

व्याख्या :— 1. E गत्यन्तरैः गतिविश्लेषभागैः

2. D सूर्यचन्द्रमसोः

3. E blank upto पश्च below. 4. D शिवकलसन्दजातेन

5. A om. अस्य 6. E om. अध्यायस्य

7. D पञ्चमाध्यायेऽपि ; E पञ्चाध्यायेऽपि 8. D adds सन्ति

9. D ते for सुज्ञाते

* This is purposeless; also, this is not found in the text (Edr.)

[†] But this is still wrong. Probably Sundararaja has not understood Nilakantha correctly. See Note 25 in the Translation.

श्रीमत्तिष्ठ^१राजकाले पदवाक्यप्रमाणज्ञो^२ ज्योतिशास्त्रविशारदो यतीश्वरः पद्मगर्भं इति प्रसिद्धोऽपरो बृहस्पतिरिवासीत् । तस्मादेवास्तिप्रता प्रक्षेपव्यतिरिक्तं शुद्धवाक्यकरणं अन्यान्यपि^३ बहूनि गणितान्वयगीष्ट । ^४अस्तिपतुरेवासाकं वाक्यकरणसम्प्रदायः । तदिदमेव^५ सम्प्रदायशुद्धं ^६वाक्यकरणं व्याख्यातं किञ्चित् । ^७श्रीमन्त्रमिहशिष्यभूत - ज्योतिशास्त्रविद् - श्रीवाच्छ्वायजन्म - भरद्वाज-वरदराजताद्विविधकनिष्ठपुत्र-सोमदेवसम्प्रदायशुद्धवाक्यकरणं चासाकं सम्प्रदाय-सिद्धवाक्यकरणेन सम्म् । तेन एतद्व्याख्यानैप्रकारसिद्धं यन्मूलं तदेव शुद्धमूलमिति ज्ञेयम् ॥

सुन्दरेशकुते वाक्यकरणस्य प्रकाशने ।
सोमदेवाद्वतेऽध्यायः पञ्चमो लघुरीरितः ॥^९

अनन्तनारायणस्तुना पुनः
कवेरकन्यातटवासिना मया ।
प्रकाशिता वाक्यकृतिर्लघीयसी
द्विजेशदेवानुजिघृक्षया लघु ॥

इति विप्रसद्ग्रामवासिना अनन्तनारायणपुत्र-जग्नुनाथ-
महाभाष्यभद्रसुन्दरराजेन^{१०} श्रीवाच्छ्वायजन्म-श्रीरङ्गनाथपुत्र-सोमदेवाद्वतेन^{११}
विरचितायां वाक्यकरणलघुदीपिकायां

॥ पञ्चमोऽध्यायः समाप्तः^{१२} ॥

व्याख्या :— 1. A श्रीमन्तीषुना ; D श्रीमनिषु-

2. A om. ज्ञे

3. In the place of the rest of the sentence, A
reads किञ्चिदधीतवान् । 4 A om. this sentence.

5. E तादृशमेव

6. E om. the rest of the sentence.

7. D E om. श्रीमन्- 8. D E add सिद्ध ।

9. E om. the verse.

10. A om. this part of the colophon.

11. A सुन्दरराजेन occurs here. 12. A दीपिका समाप्ता ।

APPENDIX I

॥ षष्ठोऽध्यायः¹ ॥

— o —

नामात्त्वेन विनाथनै (?) भूमिजं पूर्वकारणम् ।
स्वावर्तिनान्दिवसास्समाहता युताश (?) ॥ १ ॥

नाराननशर्मयज्ञर्नानाशनैर्मतै (?) ।
ज्ञातैच्चामरैर्नर्तकैर्युतः (?) ॥ २ ॥

शोध्यानां दिवसा प्रोक्ता मण्डलानामथोच्यते ।
गोपादैः साथकैः सांशै रुद्रैः शाकैः कुञ्जस्य तु ॥ ३ ॥

शिखकैव्योपनैः श्रेष्ठैर्विदः शूरैः शुकैरथ ।
भवैवर्णैः शकैर्यज्ञैर्लक्षकैस्तत् शनैर्वशैः ॥ ४ ॥

पूज्यैर्भागोच्चामसबैर्धिधरैः क्रमुकैः सुधैः ।
मान्यैः शनैर्धनमयैर्विद्भैः (?) ॥ ५ ॥

तदूने समैः मध्यमोच्चे हरिदत्तोक्तमार्गतः ।
कार्ये मन्दोच्चसहिते काले समक्वेलते (?) ॥ ६ ॥

शोध्यानये मन्दतुङ्ग(?) न योज्यां मध्यमोच्यः ।
तुल्यमध्यममन्दोच्चाभ्यानीतं स्फुटमुच्यते ॥ ७ ॥

1. Of the 19 manuscripts of *Vakyakarana* and its commentary secured and used for the present edition, only one, M 1, contains this sixth chapter of the work, which is expressly pronounced as an interpolation by the commentary. This chapter is included here as an Appendix. The ms. however, is extremely corrupt and what is given here is a reproduction of the manuscript.

सयज्ञांशोच्चमध्याभ्यामानयेत् संस्कृतं स्फुटम् ।
यज्ञांशोनप्रार्क(?)स्फुटयोर्विशेषः संस्कृतिर्भवेत् ॥ ८ ॥

चलांशयुक्तमध्योच्चात् दाने द्रव्यं भृगोः स्फुटः ।
धनघ्रुवे क्षये हीनश्चलांशेनोनयुक्तयोः ॥ ९ ॥

पूर्वस्फुटान्तरं तुङ्गहृतं संस्कारकं क्रमात् ।
समन्दे केन्द्रवशात् धनर्णे कर्किनक्रतः ॥ १० ॥

ग्रहो ध्रुवं क्रणं यत्र धनर्णे व्यत्ययात्तदा ।
अतुलैर्गणितै स्वसा(?) परिवृत्तैर्गतं दिनम् ॥ ११ ॥

स्वस्ववृत्तिदिनैरासां भागाभ्यां केन्द्रमुच्यते ।
सेनागण्डमस्तुपूज्या नतन्ना परिवर्तनात् ॥ १२ ॥

गताद्ब्रह्मासलिपाभिर्योज्यं केन्द्रं शनैः क्षयः ।
स्वगुणज्ञादिनाच्छिष्टाद् द्विजावृत्तिदिनैर्हतात् ॥ १३ ॥

कालाश पूर्ववत् कुर्यात् स्वस्वकेन्द्रं शनैः क्षयः ।
स्वगुणज्ञादिनाच्छिष्टाद् द्विजावृत्तिदिनैर्हतात् ॥ १४ ॥

कालाश पूर्ववत् कुर्यात् स्वस्वकेन्द्रं स्फुटं तु तम् ।
शन्यज्ञारकजीवांशा केन्द्रोनं रविमध्यमम् ॥ १५ ॥

मध्यमुच्चज्ञभृग्वोस्तु केन्द्रयुक्तार्कमध्यमम् ।
सङ्क्रमादिष्टकालान्तदिननाथांशवर्जितम् ॥ १६ ॥

नामाकासकलाभिश्च रविसेनाविवर्जितः ।
सो विद्यागुरुस्थानो रागशुलयुगर्जगन् ॥ १७ ॥

नवदेखं दानवन्न व सदण्डशुलरागगो ।
धरागुरुज्यीडय तन्न ना वाक्य दिनं न्ता भूसुतांशकः ।

सूर्जुर्लभ्यो जयी नेत्रं वारवृतो नरो जय ।
मान्यो योग्यस्थ न्दनान्तरः घजी मीनायाश्च नयान्वेन्दु
सनिमुनी ॥ १८ ॥

गानं यज्ञ नाना भाग गुरोर्वाक्यदिनान्तगा ।
नादा नारी हरवाली जयं रोपा विष्णुः शिवा ॥ १९ ॥

स्तावस्तित्वं शिवो योगी दिन्तव सङ्गो बलासखी ।
नारी प्रिया वनं तादा भृगोरंशा दिनान्तगाः ॥ २० ॥

गानं मन्द स्कन्द स्तेनो मानी विम्बाङ्गना स्तनुत् ।
यज्ञो नानांशका वाक्या दिनान्ता सूर्यजस्य तु ॥ २१ ॥

गतन्यूनावृत्तिदिनादवनार्थशकोदयाः ।
भागस्तस्य स्फुटान् स्वस्प्रत्या त्याज्यार्थकेऽन्यथा ॥ २२ ॥

स्फुटमन्दोऽप्रज्ञोस्तु (?) तस्य मध्यस्य चान्तरम् ।
मन्दान्मध्याधिके योज्यं पाते त्याज्यमथोनिते ॥ २३ ॥

अभिन्ननेत्रनुभादा नीतिज्ञानाद्यसम्मिताः ।
पातभागाः क्रमादुक्ताः कुजादीनां भटोदिताः ॥ २४ ॥

स्फुटमन्दात्स्वपातोनात् शीघ्राद् भृगुजसौम्ययोः ।
भुजज्या निधिनेत्रः सात् नीतिनानुकनारकैः ॥ २५ ॥

हतालो प्रहताक्षेपं जूकमेषाद्वनक्षयः ।
कुजस्य कालो जीवस्य मतो रविसुताः सुखी ॥ २६ ॥

धर्मो रविज्ञशुक्राणां मध्यभुक्तकला मता ।
रुद्रशक्तिमः श्रेष्ठै मतियाः क्रियाः कलाः ॥ २७ ॥

कुजमध्यगतैर्योज्याः शोध्याः पट्सु वृषादिषु ।
विश्रप्रियः पुत्रविद्धीरीड्यपुत्रो विदः कलाः ॥ २८ ॥

योज्या मध्यगतौ तस्य पट्सु सिंहादिषु त्यजेत् ।
नाकश्रेष्ठो यज्ञनित्यो रुद्रो यज्ञो भृगोः कलाः ॥ २९ ॥

पट्सु क्रियादिषु त्याज्याः संस्कृता मन्दभोगकाः ।
देवपूज्यार्किसुतयोः मन्दभोगो स्तु मध्यमः ॥ ३० ॥

उच्चभुक्तिः कुजादीना रविभुक्तिश्च शुक्रयोः ।
ततः श्रीस्तद्वनं च स्यान्तमन्दभुक्तौ यदन्तरम् ॥ ३१ ॥

हरोग्यणो(....)मन्दभागान्तरं भवेत् ।
ऐक्यं वक्रं तज्जुणिताः विक्षेपादरभाजिताः ॥ ३२ ॥

वन्द पूनैः स्फुटे भोगे वक्रविक्षेपके शनम् (?) ।
विक्षेप राज्यं गुणयेत् पलभा लिपिकादिका ॥ ३३ ॥

उदये क्षेपवत् कार्यं विपरीतास्तास्तगे ।
ग्रहगोद्यत्क्रमा(?) क्षेयमन्दप्रात् कलशैः कलाः ॥ ३४ ॥

अयः क्षेपयोर्नम्ये शोध्या योज्यास्तु भिन्नयोः ।
नरविन्दो क्षेत्रजोडपि मान्यो लोके लिपाधिके वधः ॥ ३५ ॥

विशोध्य तत्कालशशाङ्कसूर्ययो रवेषुजायां फलमन्यशीतिकैः ।
मन्दद्वये शोध्यशशीनयो क्रमात् दलार्क्षमूनं च युतं च नाडिषु ॥
निधिगतेशज्ज ननेत ऋद्विमान् यदास्यहोमा दलमण्डलाः
क्रमात् ॥ ३६ ॥

मन्दविभिषट्कं च त्यजेदूर्ध्वं तु योजयेत् ।
परज्याविवरै विघ्नै हृतांशास्तु कला भवेत् ॥
पराधिक्ये तु संयुक्तं पूर्वाधिक्यं तु शोधने ॥ ३७ ॥

॥ इति वाक्यकरणे षष्ठोऽधिकारः ॥



APPENDIX II

चन्द्रवाक्यानि

वरहचिकृतानि

<i>Days</i>	<i>Vakya</i>	<i>r</i>	<i>o</i>	,
1	गीर्णः श्रेयः	0	12	3
	धेनवः श्रीः	0	24	9
	सदस्तु नम्यः	1	6	22
	भवो हि याज्यः	1	18	44
5	धन्येयं नारी	2	1	19
	धनवान् पुलः	2	14	9
	गृहा सुरा राजा	2	27	13
	बालेन कुलम्	3	10	33
	धनुभिः खलैः	3	24	9
10	दश सूनवः	4	7	58
	होमस्य सुवः	4	21	58
	दीनास्ते नृणाम्	5	6	8
	सुखं नारीणाम्	5	20	25
	भवभग्नास्ते	6	4	44
15	श्रीनिधीयते	6	19	2
	शं किल नाथः	7	3	15
	श्रेष्ठा सा कथा	7	17	22
	सौख्यस्यानन्दः	8	1	17
	ध्यानं मान्यं हि	8	15	1
20	धीरो हि राजा	8	28	29
	श्रुत्वास्य युद्धम्	9	11	42
	अभवच्छाद्धम्	9	24	40
	गोरसो ननु स्यात्	10	7	23

<i>Days</i>	<i>Vakyas</i>	<i>r</i>	<i>o</i>	,
	दुमा धन्या नये	10	19	52
25	इष्टं राजः कुर्यात्	11	2	10
	धन्या विद्येयं स्यात्	11	14	19
	त्वं रक्षा राज्यस्य	11	26	24
	क्षेत्रजः	0	8	26
	नीले नेत्रे	0	20	30
30	जलं प्राज्ञाय	1	2	38
	शशी वन्द्यः स्यात्	1	14	55
	गोरसविद्यः	1	27	23
	वनानि यत्र	2	10	4
	अन्नं गोत्रश्रीः	2	23	0
35	रुद्धास्ते नागाः	3	6	12
	धिगन्धः किल	3	19	39
	पुरोगा अभीः	4	3	21
	मान्यः स कविः	4	17	15
	अरिष्टनाशम्	5	1	20
40	बालो मे केशः	5	15	33
	कुशधारिणः	5	29	51
	इष्टिविद्यते	6	14	10
	स राजा प्रीतः	6	28	27
	सुगुप्तायोऽसौ	7	12	37
45	धिगस्तु हासः	7	26	39
	अङ्गानि यदा	8	10	30
	सेनावान् राजा	8	24	7
	धीराः सच्चदाः	9	7	29
	शालीनं प्रधानम्	9	20	35
50	क्षीरं गोर्नो नयेत्	10	3	26
	रत्नचयो नृपः	10	16	2

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>
52	तः प्रजाः प्राज्ञाः स्युः अध्वानां को योग्यः तद्वैरं प्रियायाः	10 28 26 11 10 40 11 22 46
55	घवस्त्वम् ग्रामस्तस्य जन्मजरा इष्टका कार्या कुलगुरुः स्यात्	0 4 49 0 16 52 0 28 58 1 11 10 1 23 31
60	मुनिस्तु उग्रः प्रमोदकरः शशाङ्कानुगः वक्ष्यामि कालम् संमेदः खलैः	2 6 5 2 18 52 3 1 55 3 15 14 3 28 47
65	शीलप्रियस्त्वम् वेलातरवः विभिन्नं कर्म धर्मवान् रामः दिग्भ्यालो नाति	4 12 35 4 26 34 5 10 44 5 24 59 6 9 18
70	ते बाला आन्ताः कामासन्नः सः होमं पुत्रार्थम् मणिर्मानदः नाविद्धः पादे	6 23 36 7 7 51 7 21 58 8 5 55 8 19 40
75	उत्पलं निधिः शूद्रस्तु योद्धा विरुद्धं लीधनम् हीनप्रायो नटः विगश्चः खिचोऽयम्	9 3 10 9 16 25 9 29 24 10 12 8 10 24 39

<i>Days</i>	<i>Vākya</i>	<i>r</i>	<i>o</i>	<i>s</i>
80	दिशतु नः पश्यम्	11	6	58
	जनोऽन्धः पापकः	11	19	8
	गृहा स्यात्	0	1	13
	मान्यं लोके	0	13	15
	धन्यः शरैः	0	25	19
85	सुखी स नित्यम्	1	7	27
	लाभो धान्यस्य	1	19	43
	अङ्गुरं नीरे	2	2	10
	धावद्वैष्टोऽत्र	2	14	49
	गत्वा सुराष्ट्रम्	2	27	43
90	गमनकालम्	3	10	53
	दयावान् रोगी	3	24	18
	होमस्थानं वनम्	4	7	58
	श्रीमान् पुत्रो वा	4	21	52
	तन्मम नाम	5	5	56
95	दानानां क्रमः	5	20	8
	क्षेत्रवानस्तु	6	4	26
	शम्भुर्जयति	6	18	45
	रत्नाङ्गनार्था	7	3	2
	लक्ष्योऽसौ पर्यः	7	17	13
100	सापत्यनिन्दा	8	1	17
	जनो मान्यो हि	8	15	8
	स वादी राजा	8	28	47
	आकारो गुद्धम्	9	12	10
	दास्यामि श्राद्धम्	9	25	18
105	कार्यहनिर्नार्या	10	8	11
	दम्भान्नरा नष्टाः	10	20	48
	विकलानां कार्याः	11	3	14

<i>Days</i>	<i>Vakya</i>	<i>r</i>	<i>o</i>	<i>s</i>
108	हरणं पादस्य	11	15	28
	तुला संप्रत्यया	11	27	36
	धिगन्धः	0	9	39
111	कविः पुत्रः	0	21	41
	तत्त्वांगनेयम्	1	3	46
	जीर्णो मे कायः	1	15	58
115	दया हरस्य	1	28	18
	अशनपरः	2	10	50
	तालुलेखोऽत्र	2	23	36
120	सङ्गतो नागः	3	6	37
	विशुद्धो योगी	3	19	54
	ताराङ्गं नभः	4	3	26
125	प्रियार्थ कविः	4	17	12
	पापोऽयं निशि	5	1	11
	धन्यो मान्योऽशो	5	15	19
	भोगार्थं रामा	5	29	34
	रामा गीयते	6	13	52
130	अत्याहारस्तु	6	28	10
	शारीरकोऽसौ	7	12	25
	लोलचकस्थः	7	26	33
	प्रागनिष्पदम्	8	10	32
	दिव्यवान् राजा	8	24	18
130	अंशार्थिनोर्धीः	9	7	50
	सेनायाः क्रोधः	9	21	7
	दानं भानोर्नैषम्	10	4	8

<i>Days.</i>	<i>Vakya</i>	<i>r</i>	<i>o</i>	,
133	भूमित्स्य नित्यम्	10	16	54
	चक्रार्धं प्राज्ञाय	10	29	26
	ता भार्या: पापोऽयम्	11	11	46
136	दिशोऽस्वराण्यस्य	11	23	58
	ग्लौनास्ति	0	6	3
	मीनजेयम्	0	18	5
	दानानि नित्यम्	1	0	8
140	तपः श्रेयः स्थात्	1	12	16
	अस्तुभिरिष्टैः	1	24	30
	क्षमास्तु नरैः	2	6	56
	लोलवीः पुत्रः	2	19	33
	ते रौद्रा नागाः	3	2	26
145	विलोमकुलम्	3	15	34
	स मन्दो रागी	3	28	57
	तैलप्रियस्त्वम्	4	12	36
	साम्प्रतं रविः	4	26	17
	कुलानां कर्म	5	10	31
150	श्रुत्वा स्वराणि	5	24	42
	धर्मो दानं तु	6	8	59
	दूष्यं गोत्रं ते	6	23	18
	तुलार्थिनोऽर्थी	7	7	36
	जित्वास्य रथः	7	21	48
155	श्रमणो निन्दा	8	5	52
	षट्कृघान्याहुः	8	19	46
	तत्र गोर्जिधिः	9	3	26

<i>Days</i>	<i>Vakya</i>	<i>r</i>	<i>o</i>	<i>s</i>
158	केशास्ते कालाः	9	16	51
	यानानि नो नयेत्	10	0	1
	शिशिरे पानीयम्	10	12	55
161	भोगमात्रं नित्यम्	10	25	34
	यूनां दानं पथ्यम्	11	8	1
	सत्येन श्रेयः स्यात्	11	20	17
	मुखे श्रीः	0	2	25
165	धारावृष्टिः	0	14	29
	पलितं राज्ञः	0	26	31
	तैलजा नार्यः	1	8	36
	तामिर्नराः स्युः	1	20	46
	मीनलझेऽत्र	2	3	5
170	तालुमध्ये श्रीः	2	15	36
	नोशा दारा राज्ञः	2	28	20
	धन्यः स्यात् कालः	3	11	19
	वर्गे त्वं खलैः	3	24	34
	श्वानो दीनो वा	4	8	4
175	धवाः कारवः	4	21	49
	क्षोभः शनैः शनैः	5	5	46
	गोशुद्धिकामः	5	19	53
	दीनो वो ज्ञातिः	6	4	8
	तत्र दीयते	6	18	26
180	शोभा राज्ञः सेना	7	2	45
	आज्ञा साध्या सा	7	17	0
	नटस्यानन्दः	8	1	10

<i>Days</i>	<i>Vākyā</i>	<i>r</i>	<i>o</i>	<i>s</i>
183	धनेशोऽयं जनः	8	15	9
	स मन्दो हृदः	8	28	57
	नागरो युद्धः	9	12	30
186	धीवशः क्रोधः	9	25	49
	श्रमो दीनो नित्यम्	10	8	52
	धूली स्याद्वज्ञोऽयम्	10	21	39
	बाह्यवने योग्यम्	11	4	13
190	विगतपापोऽयम्	11	16	34
	तावदत्र कार्यः	11	28	46
	ग्रामो नष्टः	0	10	52
	शशी रात्रौ	0	22	55
	दुःशुभा नष्टाः	1	4	58
195	भानुः सद्यः स्यात्	1	17	4
	दयार्थं श्रेयः	1	29	18
	प्रभायाः पुत्रः	2	11	42
	हर्यशः श्रेष्ठः	2	24	18
	धनुः सेनाङ्गम्	3	7	9
200	शाक्यज्ञो रागी	3	20	15
	सलिलं नवम्	4	3	37
	दैवः स कविः	4	17	14
	मेनका नाम	5	1	5
	सेनामध्यमा	5	15	7
205	संयुद्धकमः	5	29	17
	स्वर्गलोकोऽस्ति	6	13	34
	गुणार्थी रतिः	6	27	53

<i>Days</i>	<i>Vākya</i>	<i>r</i>	<i>o</i>	,
208	काव्यप्रियोऽसौ	7	12	11
	भद्रतरोऽर्थी	7	26	24
	धू राज्ञः पादे	8	10	29
211	गुह्यवरदः	8	24	23
	मानदो निधिः	9	8	5
	रङ्गस्य श्रद्धा	9	21	32
	स्वभावो ज्ञानस्य	10	4	44
215	अवस्थेयं नार्याः	10	17	40
	पुत्रो ज्ञानाद्योऽयम्	11	0	21
	घवः श्रेयः पथ्यम्	11	12	49
	तेन शरैः पट्टः	11	25	6
	वैद्योऽसौ	0	7	14
220	हयो धन्यः	0	19	18
	अप्रियो नये	1	1	20
	शास्त्रवाहोऽयम्	1	13	25
	भोगमात्रस्य	1	25	34
	ग्रामार्थी नरः	2	7	52
225	यात्रान्नं श्रेष्ठम्	2	20	21
	भिक्षाङ्गो नागः	3	3	4
	प्रज्ञातो योगी	3	16	2
	मुख्यो धीरो लीनः	3	29	15
	गावः पिथा वः	4	12	43
230	सुरतन्त्रिभिः	4	26	27
	त्रिराजाङ्गुशः	5	10	22
	धाराभिः श्रमः	5	24	29
	तिभिर्हनिस्ते	6	8	42
	अनज्ञाश्रिता	6	23	0

<i>Days</i>	<i>Vākya</i>	<i>r o ,</i>
235	धन्यः स नाथः तिलस्य रसः	7 7 19 7 21 36
	तव मानदः षड्हिं पदम्	8 5 46 8 19 46
	मङ्गलं नीलम्	9 3 35
240	योग्यः संयुद्धे योगो ज्ञानिनः स्यात्	9 17 11 10 0 31
	शैलालयो नम्यः मन्त्रितं प्राज्ञाय	10 13 35 10 26 25
	अनिधानं कपेः	11 9 0
245	श्रोत्रियः प्रियस्य मङ्गलम्	11 21 22 0 3 35
	कवेः शक्यम्	0 15 41
248	भवेत् सुखम्	0 27 44

Method for the verification of the *Vākyas* :

‘भवेत्सुखस्य राशीनामर्धं वाक्यं तु मध्यमम् ।
आदिवाक्यमुपान्त्यं च भवतीति ‘भवेत् सुखम्’ ॥
यत्वाप्यक्षरसन्देहस्तत्र संस्थाप्य ‘देवरम्’(248) ।
त्यजेत्तद्रत्वाक्यानि, शिष्टं शोध्यं ‘भवेत् सुखात्’ ॥

“Six *rāśis plus* half ‘*Bhavet sukham*’ ($0^{\text{r}} 27^{\circ} 44'$) is the middle, i. e. 124th, *vākya*. The first *vākya* ‘*Girnah śreyah*’ ($0^{\text{r}} 12^{\circ} 3'$) *plus* the penultimate *vākya* ‘*Kaveḥ śakyam*’ ($0^{\text{r}} 15^{\circ} 41'$) is ‘*Bhavet sukham*.’ Therefore whenever there is a doubt regarding the letters of any *vākya*, deduct its serial number from 248 and take the *vākya* corresponding to the remainder; deduct this *vākya* from ‘*Bhavet sukham*.’ (The doubtful *vākya* should agree with this.)

APPENDIX III

॥ कुजादि-पञ्चग्रह-महावाक्यानि* ॥

कुजस्य महावाक्यानि

परिवृत्तिः I

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varna</i>
40	मङ्गलश्रीभूसूनुः	4 23 35	— 7
80	आत्मजयी शन्तनुः	5 18 50	— 6 (उदयः)
120	दृष्टे भूपतिर्वेनः	6 14 18	— 4
150	ईशोऽङ्गना सम्पन्नः	7 3 50	— 1
180	भूमिर्गिरिसंलभा	7 23 54	+ 3
210	लोलेभा यदुसेना	8 14 33	+ 7
230	सौम्या हि राजधानी	8 28 17	+ 9
250	मेना रूपेद्धकाया	9 12 5	+11
270	जयी शूरो धरायाम्	9 25 18	+12
285	यमोद्धिग्ना नित्यं लोकाः	10 4 51	+13
300	देवा लोके नित्यं वन्द्याः	10 13 48	+14
315	क्षमापरा नित्यं मान्याः	10 21 56	+15
330	सेना धीरन्तैर्धर्थार्था	10 29 7	+19
340	सानङ्गा नित्यं पुरुषी	11 3 7	+22
350	अम्बार्चनं कार्यं मन्त्रैः	11 6 30	+25
360	साङ्गो जनैः कायो हरे:	11 8 37	+28
370	शमघनयोग्या गङ्गा	11 9 55	+33 (वक्रम्)

* Called also समुद्रवाक्यानि । On the method of their application see text II. 6b-9 and translation thereof.

I. 40. After this C adds : 60 प्रागुदयं कुजः

150. C F गन for ज्ञना 210. A B लोलभा

230. E हयाहा for सौम्या हि 270. D जयशूरो धराया

330. For सेना धीर, C E धनुर्धरा and D धना धीरा. For नृपैर्धर्थाः, E नयाधिकाः. For धार्या, D धार्याः

360. C D E सङ्गो. C E कायोः. D हैः 370. C om. वक्रम्

Days	Vakya	r	o	,	Samskāra-varṇa
380	दैवाधीनः पुण्यसङ्गी	11	9	48	+ 37
390	तपोहीना: पापा निस्त्वा:	11	8	16	+ 40
400	सोमाशनाः पुण्याः कष्टाः	11	5	57	+ 41
410	दिव्याङ्गनाः पूज्यानयाः	11	3	18	+ 40
420	कूरयोनिः पापमोगी	11	1	22	+ 34
430	अवनीनायका धीरा:	11	0	40	+ 29 (निवृत्तिः)
440	प्रियाया नायकः सुखी	11	1	12	+ 27
450	यूनाऽङ्गना काम्या श्रेष्ठा	11	3	1	+ 22
465	अलसा नार्यः कुचाल्याः	11	7	30	+ 16
480	तनुः शाध्या पुण्यलोके	11	13	6	+ 13
495	तनुर्नेत्रं स्याद्योधानाम्	11	20	6	+ 9
510	सवत्सा विया कामिनी	11	27	47	+ 5
530	धूर्णहाङ्गना	0	8	39	+ 3
550	ज्ञाननेत्रः प्राज्ञः	0	20	0	— 2
570	पावको नित्यं भानुः	1	1	41	— 4
600	घराधिषो यवनः	1	19	29	— 4
630	अत्रिसूनुः प्रसन्नः	2	7	20	— 7
660	शाम्बः शत्रुत्रासनः	2	25	35	— 7
700	योगी नीरोगतनुः	3	20	31	— 6 (अस्तम्)
740	प्रमाणं कुम्भसूनुः	4	15	52	— 7
780	शाबः कायशातनः	5	11	35	— 6

(४ वाक्यं 38. ४ 'यज्ञः' (1) कुजस्य ।)

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- I. 390. A B C नित्रा; for निस्त्वा: 400. D पुण्यः. A B कवे: for कष्टाः;
 480. A B D मुनिर्गत्या पुण्यगत्या (D मुनि cor. to तनि)
 495. A B D ईङ्ग्या नारी कामाधीना (D ईङ्ग्या cor. to ताङ्ग्या);
 D also alt. reading, तनुर्नेत्रमूर्त्सवन्द्योधान 530 E गेहोङ्गना
 550. A B E नेत्राः 630. A B C अत्र for अत्रि
 700. After this C D add पश्चादस्तं कुजः ।
 780. C D E शब्द ४ D प्रथमपरिवृत्तिवाक्यं ४ D यश

परिवृत्तिः II

<i>Days</i>	<i>Vakya</i>	<i>r</i>	<i>o</i>	<i>Samskara-varna</i>
40	रविसुनुः क्षेत्रज्ञः	6	7 42	— 2
80	लक्ष्मीवार्त्यनिन्दा:	7	4 53	— 0 (उदयः)
120	शूलं श्लानिदं शैनैः	8	3 35	+ 5
150	उमा सरदाहज्ञा	8	25 50	+ 8
180	राज्याहार्षी युद्धधनाः	9	18 12	+ 9
210	धरा नृपन्याशीला	10	10 29	+ 9
230	होमैर्विप्रो नित्यधनी	10	24 58	+ 9
250	छोकाधीनाः कार्या नृपाः	11	9 13	+10
270	शाकलः प्रियपुण्यः स्यात्	11	23 15	+11
285	मङ्गलं प्रीत्यै	0	3 35	+12
300	सेना गोप्या नृपैः	0	13 7	+10
315	लोकश्रेष्ठा नृपाः	0	22 33	+10
330	वीरा नानायुद्धज्ञा	1	0 24	+ 9
340	विपणिनित्यजना	1	5 14	+ 8
350	शूरधानुष्का सेना	1	9 25	+ 7
360	देवः प्राप्यो यतिना	1	12 48	+ 6
370	जनो मान्यः काञ्चनी	1	15 8	+ 6
380	पण्डिताऽयोग्याऽवज्ञा	1	16 31	+ 4 (वक्रम्)
390	स्तनौ स्तब्धौ यौवने	1	16 6	+ 4
400	बाला भूष्या स्याद्रैःः	1	14 33	+ 2

II. 40. For रवि, A B D E गर्व (D E गर्व cor. to खु). E क्षेत्रज्ञः

80. A B D रामो घन (D वन) स्थानज्ञः 250. E योगाधीना:

350. A B गुरु for शूर. A B C D धनुष्या

370. C E जनैर्मान्यः. A B काञ्चनी

380. A B D E फलं तुष्ट्यै कवीनाम् (D cor. to प)

390. B स्तनौ; D सेना. For स्तब्धौ, A B स्तनौ; D तब्धौ; E सेब्धौ

A B D यौवनौ

<i>Days</i>	<i>Vakya</i>	<i>r</i>	<i>o</i>	<i>s</i>	<i>Samskara-varna</i>
410	सज्जयोद्या कामिनी (कडिना ?)	1	11	37	+ ३ (२ ?)
420	दनुजो नष्टप्रज्ञः	1	8	8	+ २
430	अध्यमाः पापाचाः	1	4	40	+ १
440	नितं राज्ञां कोपनम्	1	2	10	— १
450	कृष्णज्ञालं पावनम्	1	0	51	— ४
465	मान्त्रिका नित्यात्मानः	1	1	25	— ५ (निष्ठृतिः)
480	सारवाचन्द्यः सूरुः	1	4	27	— ७
495	यज्ञे धनाभ्यर्थनम्	1	9	1	— ७
510	शिशुविद्याभ्यासज्ञः	1	14	55	— ७
530	धर्मे गिरियोग्यनम्	1	23	59	— ९
550	चापामिज्ञा राजानः	2	4	16	— ८
570	तनौ मान्यं रदनम्	2	15	6	— ८
600	सर्पा रत्नोल्लासिनः	3	2	17	— ७
630	गिरिर्नीरंगसानुः	3	20	23	— ७
660	रणे जनोऽवसन्नः	4	8	52	— ७
700	ज्ञानघनः ज्ञानतनुः	5	4	0	— ६ (अस्तम्)
740	सूरुज्ञालतत्त्वज्ञः	6	0	7	— ४
780	अभस्साग तटिनी	6	27	40	+ १

(४ वाक्यं ३८. 'रत्नं' (२) कुञ्जस्य)

II. 420. A B द्वुजो नष्टः प्राप्तः

430. A B D पापिनः

440. C E नित्यं

465. A B नित्यो मनुः

480. A C D नन्द्य-; E नर्वः

495. A B D यज्ञ. D भ्यर्थिनि

550. C E चापमिज्ञोऽरिजनः ;

D चापमिज्ञा 570. B gap for नौ; C D E तनु

600. A B सर्वे for सर्पा

630. For रङ्ग, C has राग and E रम्य

740. E सज्जज्ञानस्तु ममः

४ D adds; 720. पश्चादरत्नं कुञ्जः | द्वितीयपरिवृत्ति-

परिवृत्तिः III

<i>Days</i>	<i>Vakya</i>	<i>r o</i>	<i>Samskara-varna</i>
40	गोमती रासिमीना	7 26 53	+ 5
80	चन्द्रः सारो देहिनाम्	8 27 26	+ 8 (उद्दयः)
120	अद्विजा क्रोधहीना	9 28 20	+ 8
150	नथपरा नृपत्नाः	10 21 10	+ 8
180	साम गेये पुण्याधीनैः	11 13 57	+ 9
210	भरतो धनी	0 6 24	+ 9
230	रेषै नरः सूनौ	0 20 52	+ 7
250	राघवो नन्दो वने	1 4 42	+ 4
270	शिवः सत्कार्यो यज्ञैः	1 17 45	+ 1
285	रामः क्षत्रकम्पनः	1 26 52	- 1
300	दिव्यो मुनिरङ्गज्ञः	2 5 18	- 3
315	कविरीढयः प्राक्तनः	2 12 41	- 6
330	स्तनाधिकः श्लीजनः	2 19 6	- 8
340	चन्द्रो रुद्रप्रियोऽयम्	2 22 26	- 11
350	कायैरुरार्विन्द्यः	2 25 11	- 14
360	क्षोणी क्षत्रतिकृत्	2 26 56	- 16
370	स्थूलसारः श्लीचयः	2 27 37	- 16 (वक्तम्)
380	शशी चन्द्रः श्रीकरः	2 26 55	- 21
390	प्राप्यो मुरार्णुरुः	2 25 12	- 23
400	कूरः खरो रामारिः	2 22 22	- 25
410	यशोदापुत्रः शौरिः	2 18 51	- 25

III. 40. C श्रीमन्तो रसाशना C adds here : 60 ग्रागुदयं कुञ्जः

180. A B D गायः for गेये 230. A B D रामे ; A B C नर-

250. C E गर्वो धनी यौवने (D ध्वो) ; D राघवो cor. to लाघवो

300. C रागजः 315. C D E कविः प्रियः

360. C प्रीतिकृत्

380. शशश्वन्दः

390. A B प्राप्ये

<i>Days</i>	<i>Vākya</i>	<i>r o ,</i>	<i>Samskāra-varṇa</i>
420	यज्ञेशः परो रुद्रः	2 15 1	— 22
430	हेमकायः श्रीगुरुः	2 11 58	— 23
440	जीवाधीनः श्रीलद्रः	2 9 48	— 22
450	प्रियाधीनो रसिकः	2 9 12	— 17 (निवृत्तिः)
465	अम्बुनिकरे मत्स्यः	2 10 30	— 15
480	स्तनवश्यो रागाढ्यः	2 14 6	— 13
495	जयोऽधिको रुद्रस्य	2 19 18	— 12
510	रघुशत्रुः प्रज्ञाद्वा:	2 25 42	— 10
530	धीरो मानगहनः	3 5 29	— 8
550	तार्थ्यते योगिजनः	3 16 16	— 8
570	चला सारङ्गतनुः	3 27 36	— 6
600	कौपः शास्त्रवसानः	4 15 11	— 7
630	गङ्गाज्ञी नः शन्तनुः	5 3 33	— 6
660	पविरस्त्रं मधोनः	5 22 41	— 4
700	क्षीणधीकृतिनः	6 19 56	— 0 (अस्तम्)
740	माल्याधिका सुमनाः	7 19 15	+ 5
780	लग्ना निद्रा देहिनाम्	8 20 3	+ 8

† (वाक्यं 38. ‘गानं’ (३) कुञ्जस्य)

परिवृत्तिः IV

40	खरस्य कुद्रा सेना	9 21 22	+ 7
80	शरकूरा नृपजनाः	10 22 25	+ 8 (उदयः)

- III. 420. A B नूर्त मान्यो रुद्रादिः 465. C कम्बु; A B D करे
 510. C खुः ; र cor. to क ; E कविर्मन्त्रप्रज्ञाद्वा: 550. C तार्थ्यते
 630. C E गंगागनः 700. A B D E क्षीणाध्यस्तमाज्ञाः (E स्तनमग्नः)
 740. C चापेद्धः पार्थो याजी; E माल्याधिकं
 † D adds: 720. पश्चादस्ते कुजः । तृतीयपरिवृत्ति ।
- IV. 40. After this D adds: प्रागुदयं कुजः ।

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varna</i>
120	तुरगश्रियाद्वा सेना	11 23 26	+ 7
150	लम्भतुः कामिनी	0 16 3	+ 5
180	रघुसेना परम्परी	1 7 42	+ 2
210	श्रीशः सुरेण्योऽरिन्धः	1 27 52	— 2
230	सूरनिकरो घनः	2 10 27	— 4
250	शङ्करः कूरतनुः	2 22 15	— 6
270	कपाली नागार्दनः	3 3 11	— 8
285	ईशानो योगिनन्द्यः	3 10 50	— 10
300	धीरः सकलपूज्यः	3 17 29	— 11
315	शुक्राङ्गं रागवर्यम्	3 23 15	— 14
330	शूली सत्फलोदयः	3 27 35	— 18
340	फलं धरागसेव्यम्	3 29 32	— 17
350	पुत्रो ज्ञानविधेयः	4 0 21	— 19 (वक्त्र)
360	वनं नानावानरम्	4 0 4	— 20
370	कालहरो गङ्गाद्रिः	3 28 31	— 23
380	ईशः शरणोमुखः	3 25 50	— 25
390	बलिः कूरगो वीरः	3 22 33	— 24
400	सामोदः काले तरुः	3 18 57	— 26
410	सद्वशयोगी रुद्रः	3 15 47	— 22

IV. 150. A B D लम्भन्तु; C लग्नाती

285. B A योग. E नम्यः

330. A B तुङ्गस्सारङ्गो हर्यः; C D तुङ्गसारहयम्

340. E फाल. D धराङ्ग-; E धराङ्ग 350. E ज्ञानी

380. E शेरगो- C E मखः

390. C E भोगः श्रीरङ्गे for बलि; कूरगो. D कूराङ्गो; C वरम् and E परः (? वरः) for वीरः

410. CDE सत्वांशयोगी (C गि). For रुद्रः; A B चन्द्रः and C इन्द्रः

<i>Days</i>	<i>Vakya</i>	<i>r o</i>	<i>Samskara-varna</i>
420	कुण्डलाद्योऽलंकारः	3 13 31	— 21
430	सरास्त्रियेगनिद्रः	3 12 25	— 20 (निवृत्तिः)
440	सागरे कम्बुचयः	3 12 37	— 16
450	हयो भूपालभोग्यः	3 14 18	— 14
465	लक्ष्मीसेव्यो गाङ्गेयः	3 17 53	— 13
480	प्रियाङ्गो रागविष्यः	3 23 12	— 12
495	हलधरोऽभ्वराद्यः	3 29 38	— 12
510	कुमतिर्नवघनः	4 6 51	— 9
530	अरिश्चेद्यवदनः	4 17 20	— 8
550	वालिहा रघुसूनुः	4 28 34	— 7
570	अङ्गनाः कामात्मानः	5 10 30	— 5
600	गङ्गाधरो मारग्नः	5 29 33	— 2
630	प्राज्ञा नरास्तन्त्रज्ञाः	6 20 2	+ 2
660	देवा याज्याः सवने	7 11 48	+ 4
700	शूरास्त्रा यदुसेना	8 12 25	+ 7 (अस्तम्)
740	धिक् लोलां युधि सेनाम्	9 13 39	+ 7
780	शिवभार्या नित्योदाना	10 14 49	+ 8

(+वाक्यं ३८. 'भानुः' ४ (4) कुजस्य)

- IV. 450. A B योग्यः; D मान्यः; 465. C गणयाद्यो for लक्ष्मीसेव्यो;
 D ल cor. to र 480. ABCD झ 510. E धनुः
 630. ABCD प्राज्ञ- 660. E सवनैः 740. C धीलोला युधि सेना.
 780. For शिव, C E धवे (E cor. to वशा)
 ⊕ D adds: 720 पश्चादस्तं कुजः। चतुर्थपरिवृत्ति-
 ४ D वनं for भानुः

परिवृत्तिः V

Days	Vākyā	r	o	Samskara-varna
40	पापान्ताः स्युः पुण्यासीनाः	11	16 11	+ 7
80	जडतोया घनाः	0	16 38	+ 4 (उदयः)
120	जल्पी शुकः कानने	1	15 18	+ 0
150	क्रोऽशनिप्रभग्नः	2	5 22	— 4
180	लोकभारो राजनि	2	24 13	— 8
210	सेना रम्या गजेन	3	12 7	— 8
230	अबलो रोगिजनः	3	23 30	— 8
250	इन्द्रोऽवनिवर्धनः	4	4 20	— 9
270	शूली विद्यावर्धनः	4	14 35	— 9
285	धैर्यपरोऽवनीडच्यः	4	21 19	— 10
300	हीनसुखो वराकः	4	27 8	— 12
315	शूद्रकोऽनिश्चं भृत्यः	5	1 25	— 14
330	प्रभुर्गानमदाव्यः	5	3 42	— 18 (वक्रम्)
340	हेलालीनो मयूरः	5	3 38	— 21
350	पुरारिञ्चं शूलाळ्म्	5	2 21	— 23
360	रणेद्धो रावणारिः	4	29 52	— 25
370	सुरतं स्त्रिविहारः	4	26 27	— 28
380	देवश्रेष्ठो विजरः	4	22 48	— 28
390	दण्डी धन्यवाक् सुरिः	4	19 38	— 27
400	वने सर्पविचारः	4	17 4	— 26

V. 40. C E पापं ताक्ष्यं. D E पुण्यासीना (D धी cor. to सी ; D नाः) .

D adds: 60. प्रागुदयं कुजः 120. E जल्पिशुकं काननम्

150. A B कद्मोऽशनिप्रघनः ; D ख्लोऽशनि. C E भागः

180. A B C D राजनि: 250. A B D E चन्द्रो for इन्द्रो

340. C D E ल्लो for लौनो. E मयूरः cor. to मन्दाव्यः

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varna</i>
410	तत्त्वं मायावी रुद्रः	4 15 46	— 22
420	शूलमान्यो विजयी	4 15 35	— 18 (निवृत्तिः)
430	नम्यस्तापवान् सूर्यः	4 16 10	— 17
440	हरिर्जयी विश्वेष्वः	4 18 28	— 14
450	पित्रा पुत्रोऽवलोक्यः	4 21 21	— 13
465	गुणचन्द्रोऽवनीपः	4 26 53	— 10
480	हली लभमदनः	5 3 38	— 8
495	अत्रिः पुण्यात्मा मुनिः	5 11 20	— 5
510	सत्त्वाधिको मन्त्रज्ञः	5 19 47	— 2
530	विष्णुः पुनाति यज्ञम्	6 1 54	— 1
550	नुचा शङ्खिताङ्गना	6 15 0	+ 3
570	कामाहै रतिमानाः	6 28 51	+ 5
600	शोभनरथा सेना	7 20 45	+ 7
630	त्यागी गण्यो देहिनाम्	8 13 31	+ 8
660	लोला स्तनेद्धजने	9 6 33	+ 8
700	कूरसेना नृपजनाः	10 7 22	+ 8 (अस्तम्)
740	धरादानं पुण्यस्थाने	11 8 29	+ 7
780	क्षोणी देवानाम्	0 8 56	+ 4

(⊕ वाक्यं 38. 'मनुः' (५) कुजस्य)

- V. 410. D सम्भे for तत्त्वं ; E तत्त्वं cor. to सत्त्वं
 420. C शूलो ; C E शूल मान्यः. C विजयः ; D विजयम् ; E विजयि
 430. For नम्यः, C E have अर्कः and D निलः. CE सत्यं for सूर्यः
 465. C रामाचारोऽवनीष्वः ; D गुण cor. to रण. D -नीष्वः for -नीपः
 480. A B मलिनः 550. D नूतं
 570. C D E कामाहैं रतिमानाः 630. C D E श्लाघ्यो for गण्यो
 660. A कला ; E बाल cor. to कालः. C जनाः
 700. A B D शूर (D शू cor. to कू) 740. ABD धरा
 780. A B होमो ; D हो cor. to क्षो
 ⊕ D adds : पश्चादस्तं कुजः | पञ्चमपरिवृत्ति-

परिवृत्तिः VI

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varna</i>
40	कर्णः सेनाकम्पनः	1 7 51	— 1
80	सामविन्नरोऽण्डम्बः	2 4 57	— 3 (उदयः)
120	रङ्गी ज्ञानोल्लासनः	3 0 32	— 7
150	लूजाधिः कालासनः	3 19 3	— 7
180	नृपा सेनोऽद्वासिनः	4 7 10	— 7
210	अम्भो विप्रभोजनम्	4 24 40	— 8
230	अम्भो मुनिशोधनम्	5 5 40	— 9
250	क्षोणीशः कामं नन्द्यः	5 15 56	— 10
270	स्तेनो मरणयोग्यः	5 25 6	— 11
285	शमो नृनं तारकः	6 0 55	— 12
300	लोलमीनस्तटाकः	6 5 33	— 11
315	जन्यदोऽनन्तकोपः	6 8 18	— 11
330	माली जनः क्षत्रियः	6 8 35	— 12 (वक्रः)
340	श्रेयसेऽनन्तरूपम्	6 7 12	— 12
350	रात्रौ वनितालापः	6 4 22	— 13
360	कुम्भिनां नेता भूपः	6 0 41	— 14
370	ईशश्वरन्दशोभाकृत्	5 26 50	— 14
380	लीढाम्बरो मलयः	5 23 48	— 18
390	कृष्णपुत्रो मदनः	5 21 51	— 8
400	रुद्रः पुरशासनः	5 21 22	— 7 (निवृत्तिः)

VI. 40. After this D adds: 60. प्रागुदयं कुञ्जः

80. A B D E घनः for षड्मः

120. A B रङ्गजानलासनः ; C रागी ज्ञानोल्लासिनः ; D रागजानिलासिनः ;

285. D मनो. A नन्दः ; C E ज्ञानः ; A तारक्यः ; B ताराक्यः

315. C जयार्हो 330. A शम्वुर्दीनतारकः ; D तत्त्व cor. to माली

350. C E रुद्रो वनिताज्ञात्यः 360. C कुम्भिना नीतो 370. E ईशो चन्द्रः

400. For रुद्रे A D पुलो (D पु cor. to रु) ; E रुद्रे cor. to अद्रौ

Days	Vakya	r o ,	Samskara-varna
410	धर्मपरः शन्तनुः	५ २१ ५९	— ६
420	शशिलेखा शूलिनि	५ २३ ५५	— ३
430	कामचारी शकुनिः	५ २६ ५१	— १
440	मालिनी नीतपाना	६ ० ३५	+ १
450	ज्ञानात्मानस्तत्त्वज्ञाः	६ ५ ०	+ ४
465	विश्वप्रियास्तत्त्वज्ञाः	६ १२ ४४	+ ४
480	गौरी पुत्रचित्तज्ञा	६ २१ २३	+ ६
495	ईशाननाथा सेना	७ ० ५०	+ ७
510	लक्ष्मीर्नियसादिनी	७ १० ५३	+ ८
530	रामा वीरसूर्णन्दा	७ २४ ५२	+ १०
550	दयाधीना जानकी	८ ९ १८	+ १०
570	लग्नाश्च राजधानी	८ २४ ३	+ ९
600	तप्यन्ते युद्धे जनाः	९ १६ १६	+ ८
630	गुणहीना निन्द्यजनाः	१० ८ ५३	+ ८
660	विश्वं कनकाढ्ये जने	११ १ ४४	+ ८
700	धीरोप्यावनी	० १ ३९	+ ४ (अस्तम्)
740	श्रेयान्नानाकार्यज्ञः	१ ० १२	— १
780	जयी संखे पावनिः	१ २७ १८	— ४

(△वाक्यं 38. 'तनुः' (6) कुजस्य)

VI. 440. C E शूलिना नीता यज्ञः:

480. D पुत्राः; E रुद्र. D तत्त्वज्ञः

495. E ईशा नाथाधीनाः; A B नाथसीना 510. E नया

550. A B D देवा (D देया cor. to देवा); C जया

600. A B C D युद्ध- 630. A B नन्द्यजनाः; C D नयहीनाः

660. A B D सर्वः for विश्वं 700. A B D धीरो या

740. A ज्ञो for ज्ञा 780. C सुखे

△ D adds : 720. पश्चादस्तं कुजः। षष्ठपरिवृत्ति-

परिवृत्तिः VII

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varna</i>
40	रुद्रगिरिः प्रात्कनः	2 23 22	— 6
80	भवो जायाङ्गस्थानम्	3 18 44	— 7 (उदयः)
120	जिद्वा लङ्कावासिनः	4 13 58	— 7
150	नन्दं राज्ञां शासनम्	5 2 10	— 7
180	स्तोमेद्धः पचासनः	5 19 56	— 7
210	जनसूनुश्चितज्ञः	6 7 8	— 6
230	मन्त्रजापी स्तोमज्ञः	6 18 25	— 5
250	कामो हरचालनः	6 28 51	— 3
270	विश्वं जनसम्पन्नम्	7 8 44	— 1
285	नारी शय्यासङ्गिनी	7 15 20	+ 3
300	प्रज्ञाकरस्मुमनाः	7 21 2	+ 5
315	तरुणी रसनीया	7 25 26	+10
330	तत्त्वसारास्सद्विद्याः	7 27 46	+14
340	प्रज्ञाऽऽदूरे सुधियः	7 28 2	+19 (वकः)
350	जनासंखे सशराः	7 27 8	+25
360	दाशा वारिच्छब्दाङ्गाः	7 24 58	+30
370	कुनिद्रारसो रङ्गी	7 22 1	+32

VII. 40. After this D adds: प्रायुदयं कुजः

80. E भवो cor. to भव्यो. A B D E जायाङ्ग. A शासनम्

150. A B D तित्वं for नन्दं 210. जनः

230. E स्तोमज्ञः cor. to स्तोकज्ञः 250. A B चापज्ञः

270. C D विभुः. C D सम्पन्नः 300. A B यज्ञकरास्सामज्ञाः

330. C E सविद्या 340. C D E सुधियाम्

350. A B D यूनः. E लूना

360. C जन्मवीरा: for दाशा वारि. E लिङ्गाङ्गाः

370. For कुनिद्रा, A B have कोनीश्रा and D कोनिद्रा

<i>Days</i>	<i>Vakya</i>	<i>r o</i>	<i>Samskāra-varna</i>
380	शास्त्रं धार्यं सकलैः	7 19 25	+31
390	सङ्गः सत्यस्थशौरैः	7 17 37	+28
400	सानुसर्पा: सदंष्ट्राः	7 17 7	+28 (निवृत्तिः)
410	लभाहि: कंसमारी	7 18 3	+25
420	श्लाघ्या नारी संबरा	7 20 13	+23
430	मङ्गलश्रीसुरेन्द्रैः	7 23 35	+22
440	वेलासरित् सोदका	7 27 34	+18
450	धृष्टा राजा जेतव्याः	8 2 19	+16
465	करैर्नृपा हैमाद्याः	8 10 21	+15
480	धनधान्यदा विद्या	8 19 9	+14
495	धराहर्णे राजा श्रेयान्	8 28 29	+12
510	दानहीना विक्षार्या	9 8 8	+11
530	सान्विकाः श्राद्धयोग्याः	9 21 47	+11
550	रमणे न नार्यः पाल्याः	10 5 52	+11
570	लोके नरा नृपाधीनाः	10 20 13	+ 9
600	कृष्णः पूज्यः पायसान्नैः	11 11 51	+ 7
630	मेना लीलाज्ञा	0 3 5	+ 3
660	जलं गिरियोनि	0 23 38	- 1
700	सामाधिकाः कृतिनः	1 19 57	- 6 (अस्तम्)
740	शुभं शङ्करर्चनम्	2 15 45	- 6

VII. 380. B शस्त्रं

390. A B D सङ्गसर्प्यस्था द्यौरैः

400. A C D सानुः. For सर्पा:, A B read सद्यः and C D साध्या:
 For सदंष्ट्राः, A B read सराष्ट्रे, C सादरा: and D शुतरां
410. A B D मानि for मानि: 420. A B D E शास्या
430. ABD शुनिदे 440. E vākya left out. C सरसोदका
480. A हैमाद्याः 495. A B D सा for व
510. A B D E जनहीनाविकार्या 630. A B लीलभा ; D लीलालभा
700. A B D कुलिनः 740. B vākya omitted.

Days *Vakya* r o , *Samskāra-varṇa*

780 लङ्केष्वकुलं सन्तम् 3 11 13 — 7

(४४ वाच्यं 38. 'सेना' (7) कुञ्जस्य)

परिवृत्तिः VIII

40	शमितोऽस्मिर्वितेन	4 6 55	— 6
80	धनं प्राज्ञोन्मथनम्	5 2 9	— 7 (उदयः)
120	शूरा सरमा तनुः	5 27 25	— 6
150	कामास्मा कान्तोद्विभः	6 15 51	— 4
180	आत्मवाच्चिस्सम्पन्नः	7 4 50	— 1
210	सेना वरासिलग्ना	7 24 7	+ 3
230	मेना सानुदेशज्ञा	8 7 5	+ 5
250	मानिनी प्रजाधीना	8 20 5	+ 9
270	तुङ्गं रत्नं धरायाम्	9 2 36	+ 12
285	कवयः काळविद्याः	9 11 41	+ 14
300	आपो निरुद्धतापाः	9 20 10	+ 16
315	निर्मत्सराळा जायाः	9 27 50	+ 18
330	अर्कोद्विभा नयनश्रीः	10 4 10	+ 20
340	हरिसेना नन्दवीरा	10 7 28	+ 24
350	गर्वेद्धो नूनं पक्षिराट्	10 9 43	+ 26
360	धीविक्षेया नित्यं घरा	10 10 49	+ 29 (वकः)

VII. 780. C ड्यः कुलसन्नः ४ D adds: पश्चादसंतं कुञ्जः । सप्तमपरिवृत्ति-

VIII. 40. After this D adds: 60. प्रागुद्यं कुञ्जः ।

80. E प्रजामथनम् 120. A B D E शुनां. C स्त्रेमा

180. C सप्तवः 285. C D कणः ; E कळ

315. A B D धर्मसराळः ; E नर्म 330. A B D E अर्कविद्या

340. A B D हरिसेना. A B D नन्दा वीराः ; C नित्यं शराः

350. C E गवां वेनुनन्द्यतरा 360. A B C D नया. C धीराः

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varṇa</i>
370	संगिनः कनकरागः	10 10 37	+ 32
380	यज्ञधर्नैनम्यः शुली	10 9 1	+ 35
390	हरितनुर्नम्या धीगैः	10 6 28	+ 39
400	देवाङ्गना निष्कलाङ्गी	10 3 48	+ 39
410	कृष्णोऽच्योः ज्ञानपारगैः	10 1 51	+ 32
420	विनयज्ञा नृपदाराः	10 1 4	+ 28 (निवृत्तिः)
430	कामुकेन नन्दा दाराः	10 1 51	+ 28
440	शुभाङ्गी नानाकामस्त्री	10 3 45	+ 25
450	गर्वोत्ताना नृपाः कूरा:	10 6 43	+ 22
465	सागराः कनकाधिकाः	10 12 37	+ 19
480	सर्वाधिका नृपाश्चापैः	10 19 47	+ 16
495	विष्णुः सखा नित्यं लक्ष्म्याः	10 27 54	+ 13
510	पण्डितैनम्यः पिनाकी	11 6 31	+ 10
530	बालिजाया काम्यस्तनी	11 18 34	+ 6
550	सामगानाः प्राज्ञाः	0 3 57	+ 2
570	वराङ्गी कुटिनी	0 13 24	+ 1
600	वानरैनन्द्यं वनम्	1 2 4	— 4
630	फालनेत्रः कामन्त्रः	1 20 32	— 5
660	ज्ञानधनः प्रसन्नः	2 9 0	— 7 (अस्तम्)
700	कमलेनाम्बु छ्लनम्	3 3 51	— 7
740	चापधरो लक्ष्मजः	3 29 16	— 6
780	यशस्वी रघुसुनुः	4 24 51	— 7

(* वाक्यं 38. 'दानं' (8) कुजस्य)

VIII. 380. A B C ज्ञाना for यज्ञ, C नन्दा 390. A B D ज्ञौः

400. A B निष्कु 430. A B D नित्या for नन्दा

440. E शुभाङ्गनानां 465. E सारगाः 530. C E बाल for बाली

550. E सामगामेन. C मेना for प्राज्ञाः 600. E वानरो नन्दयवनः

* D adds पश्चादस्तं कुजः। अष्टमपरिवृत्ति-

परिवृत्तिः IX

<i>Days</i>	<i>Vakya</i>	<i>r o</i>	<i>Samskara-varna</i>
40	चोरो निद्रामोचनः	5 20 26	— 6
80	रागर्त्तः कुचलभः	6 16 32	— 3 (उदयः)
120	गावः श्लाघ्याः सायाहे	7 13 43	+ 1
150	सांशुर्भानुर्जन्मना	8 4 57	+ 5
180	क्षोभश्चोर्देहिनाम्	8 26 46	+ 8
210	सेवार्हा योधैर्नृपाः	9 18 47	+10
230	वर्याङ्गना नयनाद्याः	10 3 14	+10
250	नरैस्सेव्या नयनृपाः	10 17 20	+10
270	सोमानना काम्या कन्या	11 0 57	+11
285	गुणिनः पुष्पकारकाः	11 10 53	+12
300	क्षुद्रा नरः कापालिकाः	11 20 26	+13
315	योगधरा: पुण्यशश्या	11 29 31	+15
330	गावसंसमान्याः	0 7 43	+15
340	अम्बा श्रिये स्तुत्या	0 12 30	+16
350	रेवती कुचाद्या	0 16 42	+16
360	मानिनी रसिका	0 20 5	+17
370	चन्द्रो रात्रौ जयी	0 22 26	+18
380	धीलोला राजन्याः	0 23 39	+18 (वकः)
390	मन्त्रैर्गिरिजाच्चर्या	0 23 25	+18

IX. 120. E रङ्गा for गाव

210. A B स्वाभ्ययोधा, नृपाः; D सोभ्ययोद्धा (भ्य cor. to व). E 210 to
330 broken away.

250. C नया A नयनृपाः 270. A B D दर्शनेन for सोमानना

340. C E श्रिये 360. A B धामन for मानिनी

370. A B वरा रुदजपाः

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varnya</i>
400	जगौ पुरनारी	0 21 38	+20
410	कामदा यूनः स्त्री	0 18 51	+20
420	युवमान्या जाया	0 15 41	+18
430	यूनोङ्गे कामुकी	0 13 1	+15
440	इन्द्रो याज्यो लोके	0 11 20	+13
450	अन्नं पाकस्थाने	0 11 0	+ 7 (निवृत्तिः)
465	इभाः प्रियवनाः	0 12 40	+ 4
480	गौरी स्तुत्या यज्ञे	0 16 23	+ 1
495	अभोज्यं खलान्नम्	0 21 40	— 3
510	सोमसुत्कलज्ञः	0 27 57	— 3
530	सरसा नटीतनुः	1 7 27	— 6
550	कृष्णः सत्यं कंसम्भः	1 17 51	— 7
570	देवो हरिः कंसम्भः	1 28 48	— 7
600	क्षोणीमान्या राजानः	2 15 56	— 8
630	शिवोऽङ्गनालालङ्घनः	3 3 45	— 7
660	गम्या श्रीरङ्गतनुः	3 22 13	— 6
700	स्तुत्याः सत्योद्ग्रासिनः	4 17 16	— 7 (अस्तम्)
740	अमरेडयः शमनः	5 12 50	— 5
780	दर्पे धनचालनः	6 9 18	— 3

(४ वाक्यं 38. 'धनं' (9) कुञ्जस्य)

- IX. 410. E यूनि 430. C यूनाङ्गी. A D कामुके; D कामुका
 480. E शौरि: 510. A B C D स्त्र for उत्
 570. A B कृष्णोङ्गः; D कंसनुत्
 630. C D शम्भुगानोङ्गासिनः 740. C E शमनः
 780. E 780 to XI. 210 below broken off.
 & D adds पश्चादस्त्रं कुञ्जः। नवमपरिवृत्ति-

परिवृत्तिः X

Days	Vākyā	r	o	,	Samskara-varna
40	धेनुः सूनुसम्पन्ना	7	7	9	+ 1
80	लोला तनुर्दन्तिनाम्	8	6	33	+ 6 (उदयः)
120	ज्ञानसन्नद्धा जनाः	9	7	0	+ 8
150	समृद्धिः श्राद्धानात्	9	29	57	+ 8
180	कालरुद्रो नम्यो जनैः	10	22	31	+ 8
210	कृष्णो वेद्यः पुण्याधीनैः	11	14	51	+ 9
230	अभ्योधरा: पुण्योदनाः	11	29	40	+ 8
250	यज्ञो वन्द्यो जनैः	0	14	1	+ 8
270	वभौ सान्द्रस्तनी	0	27	43	+ 6
285	सुखस्थानं कामिनी	1	7	27	+ 5
300	चलिता पापाङ्गना	1	16	36	+ 3
315	सत्त्वं भूरिपुण्यानाम्	1	24	47	+ 1
330	रत्नादिर्नेत्रलग्नः	2	2	2	— 3
340	लूनं तत्त्वरैर्वनम्	2	6	3	— 4
350	वरघनुः प्रसेनः	2	9	24	— 7
360	देवः पूज्यः प्रधानः	2	11	48	— 9
370	पुण्यं लोकप्रापकम्	2	13	11	— 11
380	रङ्गी लोके श्रियाङ्गः	2	13	32	— 11 (वकः)
390	धीरो राज्यरक्षकः	2	12	29	— 16
400	धर्मे धनेन्द्रसम्पत्	2	9	59	— 17

X. 150. A B समृद्धिश्राद्धानात्

180. A B C कालरिरानम्या. A B नम्याच्छिन्नैः

210. D वन्द्यः 230. C पयोदानाम्; D पयोदानात्; E पयोदानाः

250. A B वर्ज्यो. A B C हीनैः 285. D दुःख cor. to शुख

340. C D E लुमाति नरो वनम् 360. E देवपूज्यः

380. A B C लोक- 400. A B धनेन पुत्रः सेव्यः; D alt.
reading, धनेन करः सेव्यः। E धनेन कुशः सेव्यः

<i>Days</i>	<i>Vākyā</i>	<i>r o ,</i>	<i>Samskara-varṇa</i>
410	धीगतिनिद्रोदयः	2 6 39	—18
420	दिग्बस्त्रो नेत्राधिकः	2 2 48	—19
430	जनैर्धरापः सेव्यः	1 29 8	—17
440	संवर्तः प्रियोदकः	1 26 47	—18
450	शूली शत्रुकर्शकः	1 25 35	—15 (निवृत्तिः)
465	भूपतिर्ग्राह्यवाक्यः	1 26 14	—14
480	तोयधिप्रियो लोकः	1 29 17	—13
495	रत्नं भानुप्रकटम्	2 4 2	—11
510	सूर्जुर्नन्दः प्रज्ञात्यः	2 10 7	—10
530	अम्बुधिः पुराधीनः	2 19 30	— 9
550	धर्मधरा राजानः	2 29 59	— 8
570	जनको योगासीनः	3 11 8	— 7
600	स्तवो हरोलासनः	3 28 46	— 7
630	प्रमतिः कुम्भसूनुः	4 16 52	— 7
660	गङ्गामनाः शन्तनुः	5 5 33	— 6
700	जगौ पानक्षीबोड्जः	6 1 38	— 3 (अत्तम्)
740	अम्बुधरास्तोयानाम्	6 29 30	+ 1
780	तोयाधाराः समीनाः	7 29 16	+ 5

(⊕वाक्यं 38. 'नयः' (10) कुजस्य)

X. 410. E विगति

430. संमारे नर्म धार्यः 450. A B D शत्रुः. A B कष्टकः
 480. C तोयधारकः; E सत्यधारकः. C E श्लाघ्यः for लोकः
 570. D धनिकः कुलसूनुः 600. A B D तपहारे ला (D ला) सिनः
 C सिनः for सनः 630. A प्रगतिः
 700. A B जने (B जगे) प्यन. D यश्वर्षलम्;
 740. C तोयेन; E तोयोन्ना:
 ⊕ D adds पश्चादस्तं कुजः। दशमपरिवृत्ति-

परिवृत्तिः XI

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varna</i>
40	धनिनो निधिदानात्	9 0 9	+ 8
80	करियाना नृपसेना	10 1 21	+ 7 (उदयः)
120	श्रेयो राजां कृपा जने	11 2 12	+ 8
150	सत्यशराः पुण्यजनाः	11 25 17	+ 8
180	भवेत् सत्यं सुनौ	0 17 44	+ 5
210	मानी धानुष्को राजाम्	1 9 5	+ 2
230	मुरारिप्रीत्यै यज्ञः	1 22 25	— 1
250	धर्मवाचिद्रालभः	2 4 59	— 3
270	तुङ्गचर्या त्रतिनः	2 16 36	— 6
285	कविर्वरत्रासनः	2 24 41	— 7
300	स्तोमो यत्कर्गहनः	3 1 56	— 8
315	भयहीनो लङ्केदयः	3 8 14	— 11
330	जयी लोके बलाद्यः	3 13 18	— 13
340	रावणः कालतुल्यः	3 15 42	— 16
350	गिरिः सत्याभ्युदादयः	3 17 23	— 18
360	धीगा सत्कुले नरः	3 17 39	— 20 (वकः)
370	देवतायागो वरः	3 16 48	— 24
380	रामो वीर्यगोचरः	3 14 52	— 26

XI. 120. C स्पौ for श्रेयो. C हीना for जने 150. A B C सत्यं शराः

180. A B सूनौ 230. C प्राप्तस्थै for प्रीत्यै

250. E धीमान् वनाद्रिलभः 270. C चण्डतापा for तुङ्गचर्या.

A B D प्रीतिनः ; C कृतिनः 285. E पवि. D E वीर

300. A तोयं, C सोमो and D तमो for स्तोमो. A B रत्न ; D यत्र.

A B गहनम्

350. C भूरिफला दुधादयः. A B D स्तुत्यो for सत्या

360. A B C E कुलं. A B E नरम् 370. E योगो

380. B om. the *vākya* ; E कृष्णो विकलश्चन्द्रः

<i>Days</i>	<i>Vākyā</i>	<i>r o ,</i>	<i>Samskara-varṇa</i>
390	धार्मिकः कुलसारः	3 11 59	— 27
400	भगहाऽनङ्गहरः	3 8 34	— 28
410	धीमान् वनगः सूरिः	3 4 59	— 27
420	वन्द्यांत्रिनार्गशत्रुः	3 2 14	— 25
430	क्षोणीधरो रुद्रादिः	2 29 56	— 22
440	कुरुधीरो राधेयः	2 29 21	— 19 (निवृत्तिः)
450	काननं नागसेव्यम्	3 0 1	— 17
460	क्षोणीन्द्रोऽनङ्गमव्यः	3 2 56	— 14
480	लवः सेनालम्पटः	3 7 43	— 11
495	मणिश्वास्याङ्गो नृपः	3 13 55	— 10
510	धीमानरिबाधनः	3 20 59	— 9
530	सूर्यो यज्ञवर्धनः	4 1 17	— 9
550	भूपः प्रियवाहनः	4 12 14	— 8
570	शिवो गिरिवासज्जः	4 23 45	— 7
600	जीर्णकोपाः शमनः	5 11 58	— 5
630	श्रेष्ठो यज्ञतन्त्रज्जः	6 1 22	— 2
660	स्वनरौद्रा तटिनी	6 22 4	+ 1
700	रागपूरस्सन्ताने	7 21 32	+ 6 (अस्तम्)
740	कालारिरीजे तज्जैः	8 22 31	+ 6
780	सवेगा कुद्धा सेना	9 23 47	+ 7

(३ वाक्यं ३८. 'पयः' (11) कुजस्य)

- XI. 410. A B C D धीमाननङ्ग 440. C क्रूर for कुरु
 465. C नाग for नङ्ग 480. D शुभस्सेना 510. A श्रीमान्नारीबाधनः
 530. सेव्यो यज्ञविविजः 600. D दश for जीर्ण. A B D कोपः शमनः
 660. A B स्वर्ण and D मानु for स्वन
 700. E रागी पुत्रः सन्ताने 740. D राज and ABC रज्जे for रीजे
 ४ D adds: पश्चादस्तं कुञ्जः । एकादशपरिवृत्ति-

परिवृत्तिः XII

Days	Vakya	r	o	,	Samshāra-varna
40	मित्रमन्त्रा नयहीनाः	10	25	4	+ 8
80	गद्याचाराः पापासन्नाः	11	26	13	+ 7 (उदयः)
120	प्रियस्तर्हव्यने	0	26	12	+ 4
150	उग्रसर्पः कोपनः	1	17	20	— 1
180	जनस्थानं प्रभग्नम्	2	7	8	— 4
210	जगन्मुरारेः स्थानम्	2	25	38	— 7
230	सर्वैः सानुर्गहनः	3	7	17	— 8
250	दायादे कुलधनम्	3	18	18	— 9
270	शूलं हराङ्गरम्यम्	3	28	35	— 12
285	संगो मानो भूपस्य	4	5	37	— 11
300	नमः कार्यं विप्राय	4	11	50	— 12
315	विष्णुस्तार्क्ष्यविगम्यः	4	16	54	— 13
330	सेनानी रिभसेव्यः	4	20	7	— 17
340	शिशुर्नारीविघेयः	4	20	55	— 19 (वकः)
350	शूली नरो विनिद्रः	4	20	35	— 20
360	ईशार्हे युवचन्द्रः	4	18	50	— 26
370	शिशुर्मायाची हरिः	4	15	55	— 28
380	काले प्रियाविहारः	4	12	31	— 28
390	दाशाहों नवदारः	4	8	58	— 28
400	क्षमाशनो वृष्णिन्द्रः	4	5	56	— 25
410	ईशोऽङ्गनावद्वात्रः	4	3	50	— 23
420	रुक्मं राज्ञां भूयिष्ठम्	4	2	52	— 21 (निवृत्तिः)

XII. 40. A B D लभ (cor. to भग in D) शत्र्वा नृपजनाः

80. A B D लङ्का for गद्या. A B D पापसन्नाः

120. C प्रायतरुः; D प्रायस्तरु 250. A C E देः; D व्यालधनम्

270. C D बलहारी गौरीव्यः 285. C माने 400. A B शनैः

420. A B C रुद्धं for रुक्मं. E राज्ञे

<i>Days</i>	<i>Vākyā</i>	<i>r o ,</i>	<i>Saṃskāra-varṇa</i>
430	यूनोऽङ्गनावत् साम्यम्	4 3 1	— 17
440	रुद्रवनं भूताद्वयम्	4 4 22	— 16
450	जलतनुर्वै मत्स्यः	4 6 38	— 15
465	आलाप्या युवक्षियः	4 11 30	— 12
480	इभसेव्योऽवनीपः	4 17 40	— 10
495	विद्वान् विप्रो विधिजः	4 24 44	— 9
510	दण्डे राज्ञां शासनम्	5 2 38	— 7
530	धर्मश्लाद्याः शमिनः	5 13 59	— 5
550	लोके तरुणी रहम्	5 26 13	— 2
570	तोयधना तटिनी	6 9 16	+ 1
600	आढ्या नूनं सेवाज्ञाः	7 0 10	+ 4
630	अस्त्रश्रेष्ठा लुसेना	7 22 20	+ 7
660	ज्ञियो मान्या देहिनाम्	8 15 12	+ 8
700	जयति युद्धे सेना	9 16 18	+ 7 (अस्तम्)
740	रुद्रः सेव्यो नित्यं जनैः	10 17 22	+ 8
780	शीलं दम्पत्योः कृतिनोः	11 18 35	+ 6

(४ वाक्यं 38. 'ग्रियः' (12) कुजस्य)

परिवृत्तिः XIII

40	देवी दिव्याङ्गना	0 18 48	+ 3
80	नित्यं सौख्यं कविनः	1 17 10	— 4 (उदयः)
120	रघुः श्लाघ्यो रणज्ञः	2 13 42	— 5

XII. 430. C D ङ्गनावान् . D शाम्यः ; C शान्त्यः; E निन्यः;
530. D शमनः 600. C D अर्कज्ञानं सावने

⊕ D adds : पश्चादस्त्तं कुजः । द्वादशपरिवृत्ति-

XIII 80. C निन्यः . C सत्यं ; D सत्यं . C D E कामिनः
C E Alt. reading, कवीनाम् ।

Days	Vākyā	r o ,	Samskara-varṇa
150	अम्बु फेनलाङ्घनम्	3 2 30	— 7
180	भोगज्ञो रागिजनः	3 20 34	— 8
210	वध्यो दानवसूनुः	4 8 14	— 7
230	कुण्डं धान्यमाजनम्	4 19 31	— 8
250	भानुर्नूनं शोधनः	5 0 4	— 9
270	अम्बुधिज्ञो मैनाकः	5 9 30	— 10
285	अवशः कामाश्रयः	5 15 40	— 12
300	सुर्विराणां सेव्यः	5 20 27	— 17
315	शूलं गिरीशो जयि	5 23 35	— 18
330	चापं वीरेण सेव्यम्	5 24 16	— 17 (वक्तम्)
340	ग्लानिर्गिरिशोधकः	5 23 3	— 19
350	रविर्वाणां नेत्रम्	5 20 42	— 20
360	पुष्पैस्सेव्यः सरारिः	5 17 11	— 22
370	स्तुत्यो लोके मुरारिः	5 13 16	— 22
380	समाधिज्ञः शंकरः	5 9 57	— 21
390	तीव्रसेनः शंकरः	5 7 26	— 21
400	तपिताऽनिशं सूर्यः	5 6 16	— 17 (निष्ठिः)
410	सूर्योर्चनं मङ्गल्यम्	5 6 17	— 13
420	हरसूनुः शरण्यः	5 7 28	— 12
430	गर्वधनो मदनः	5 9 43	— 8
440	कामः प्रियामथनः	5 12 51	— 7

XIII. 210. C वन्दो

270. D अम्बुधनो मेनकः

315. A B C D शूलः A B गिरिशी A C D जायी

340. D चापो वीरेण सेव्यः 340. A B E गामिरिशोधिकम्

360. A B C D पुष्पः . A B D मुरारिः

400. C D तापिता 410. D मङ्गल्यम् ; E मङ्गलम्

440. A B C कामः प्रियो मदनः; D कामप्रियो

250. A B C D ज्ञान for नूनं

285. E कामप्रियः

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varṇa</i>
450	श्रीवृत्तं पद्मवनम्	5 16 42	— 4
465	धीगो गुरुसुरभः	5 23 39	— 2
480	लोलयाना तटिनी	6 1 33	+ 1
495	धरा नृपतिलङ्घा	6 10 29	+ 3
510	खी नूनं रन्तुमनाः	6 20 2	+ 5
530	अबला नाथार्थिनी	7 3 30	+ 7
550	शिवः सेव्यसः ज्ञैः	7 17 45	+ 8
570	युवस्त्री निजाधीना	8 2 41	+ 9
600	क्षोणी वीराहंधना	8 24 56	+ 9
630	चण्डाः सायुधजनाः	9 17 36	+ 8
660	हरिनयनं यदूनाम्	10 10 28	+ 8
700	लङ्काकृष्णा कपिसेना	11 11 13	+ 7 (अस्तम्)
740	हीना पापाङ्गना	0 11 8	+ 3
780	योगधनः पुण्यज्ञः	1 9 31	— 1

(† वाक्यं 38. 'गोपः' (13) कुजस्य)

परिवृत्तिः XIV

40	योगी तनुकमज्जः	2 6 31	— 5
80	द(सो)माल्योऽनङ्गहीनः	3 1 58(?)	— 8 (उदयः)
120	दानार्थी रोगासन्नः	3 27 8	— 7
150	निस्स्वः शोकावसन्नः	4 15 40	— 7
180	बालालभो मदनः	5 3 33	— 8
210	धीगो नरः शब्दज्ञः	5 20 39	— 8
230	तारिकाऽनन्ततनुः	6 1 26	— 6

XIII. 465. A B मुरुः

600. C वराहंधना

740. A B मिना for हीना

780. E योगाधीनः

† D adds: पश्चादस्तं कुजः। त्रयोदश्यपरिवृत्ति-

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varṇa</i>
250	पावकः पूततनुः:	6 11 41	— 6
270	विष्णुनाकान्ताऽवनिः	6 20 54	— 4
285	बाणः स्तोत्रतत्त्वज्ञः:	6 26 53	— 4
300	श्रवः स्यान्नाथगानम्	7 1 42	— 3
315	उमा वनस्यायिनी	7 4 50	+ 1
330	लघु मानसं मुनेः	7 5 43	+ 5 (वक्रम्)
340	संभावना सुतानाम्	7 4 47	+ 6
350	कलौ राज्ञां सैनिकाः	7 2 31	+10
360	गोत्रोद्धरा ताटका	6 29 23	+11
370	तीक्ष्णः शरचापाद्याः	6 25 56	+11
380	गोपालाः प्रीतशष्याः	6 23 13	+15
390	विष्णुः परतत्त्वं स्यात्	6 21 54	+14
400	कामुकी रतिमान्या	6 21 51	+15 (निवृत्तिः)
410	सन्ध्याभ्वरतलाढचा	6 23 17	+13
420	धीवशा रक्ता प्रिया	6 25 49	+12
430	धार्या धीरैः क्षुरिकाः	6 29 19	+12
440	गर्वोऽङ्गनासु प्रीत्यै	7 3 43	+12
450	धीगर्दनं सुरायाः	7 8 39	+12
465	लीनार्थाः कथाः क्षाद्याः	7 17 3	+13
480	नृपत्तरसा श्रेयान्	7 26 10	+12
495	ईशो मानार्हः श्रेयान्	8 5 50	+12
510	उमा मान्या दयया	8 15 50	+11

XIV. 300. A B C D श्रवस्य नाथगानम्

350. A वरा and B खला for कलौ. E मुनेयाः for सैनिकाः

370. E शराः 380. A B D राज्याः for शष्याः

400. A B C D कामुका 420. A B C D रक्ताः विष्याः

450. A B धीगदानं; D धीगदानं; E विगनकं

<i>Days</i>	<i>Vakyā</i>	<i>r o ,</i>	<i>Samskāra-varṇa</i>
530	रामेऽधीरा जानकी	8 29 52	+ 10
550	जीर्णा लोकेद्धधनाः	9 13 58	+ 9
570	गावो हरीद्धधनाः	9 28 43	+ 9
600	बमौ नारी नयाधीना	10 20 43	+ 9
630	कृष्णे रौक्ष्यकृत्पूतना	11 12 51	+ 6
660	फलं भावना	0 4 32	+ 4
700	दिव्यप्राज्ञोऽकम्पनः	1 2 18	— 1 (अस्तम्)
740	सङ्घे हरः कामन्नः	1 28 47	— 5
780	खड्गभीरुत्रासनः	2 24 32	— 7

(४ वाक्यं 38. 'भाग्यं' (14) ४ कुजस्य)

परिवृत्तिः XV

40	स्तनो नारीलसनः:	3 20 7	— 7
80	बलिर्मायावसन्नः:	4 15 33	— 7 (उदयः)
120	गुरुन्म्यशासनः:	5 10 27	— 7
150	गोविन्दः श्रीमत्तनुः:	5 28 43	— 6
180	बाणान्तकस्तत्त्वज्ञः:	6 16 53	— 4
210	स्तेनोऽशनसंपन्नः:	7 5 6	— 1

XIV. 530. A स्मे ; C रामधरा ; D रामो

550. E जीर्णो लोको. C E धुन्धुना

570. B vakyā left out. 700. E प्रश्नो

740. A B D सङ्घ ; C सङ्घ. C हर्त्री for हरः

708. E खड्गभीरुत्रासनः

४ D adds पश्चादस्तं कुजः । चतुर्दशपरिवृत्ति- ४ E वीर्यं for भाग्यं

XV. 40. स्तनं नारीलासनम् ; C adds here: 60. प्रागुदयं कुजः

80. A B C सनः; D सानः 210. D स्तनाशनः; A gap for शन

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varna</i>
230	श्रीः स्यात्सत्या सपली	7 17 12	+ 1
250	गानधीराः सामज्ञाः	7 29 3	+ 5
270	बाला नन्द्या देहिनाम्	8 10 33	+ 8
285	जीवो जीर्यो जरया	8 18 48	+12
300	मायाचारा दैतेयाः	8 26 15	+16
315	वृष्णीन्द्रा निधिदायाः	9 2 54	+18
330	नानाधना धरित्री	9 9 0	+22
340	रुद्रनी पुलिन्दस्त्री	9 10 22	+28
350	मल्लेष्वा युद्धरागी	9 11 35	+32 (वक्तः)
360	खलेष्वा काळचण्डी	9 11 32	+36
370	नृपा नियुद्धधीगाः	9 10 10	+39
380	धवस्सनद्वा युवा	9 7 49	+41
390	धनाशा निधिपूर्वी	9 5 9	+41
400	कपालिस्त्रिघो वाली	9 3 11	+34
410	नरेन्द्रा खिधननागाः	9 2 20	+30 (निष्ट्रितः)
420	दाशेन्द्रा निधिचोराः	9 2 58	+26
430	धवेऽभूत लिङ्घा वरा	9 4 49	+24
440	अङ्गः सेनाधिकारी	9 7 30	+21
450	भूपाः स्युर्युद्धधृष्टाः	9 11 14	+19
465	देशेच्छा युद्धसाध्या	9 17 58	+17
480	होमांशाः श्राद्धमयाः	9 25 58	+15

XV. 285. C ज्वो 315 D E वृष्णीन्द्रो. E विधि. D दाया ; E दायी

330. A B D नानादाना ; B ध cor. to द ; E नानीदना

360. C काली 380. C धन्वी स 400. A C D क्याल

410. A B D लिङ्घा धरा

430. C ये भूविज्ञा for धवेऽभूत लि ; E धवभूलिङ्घोर्वरा

440. A B C D अङ्गसेना 480. E हेमाशा. D E श्रद्धा. E मयी

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samiskāra-varṇa</i>
495	सत्त्वघना नित्यं प्रियाः	10 4 47	+12
510	हीनस्वाः कनकप्रियाः	10 14 8	+12
530	नार्यस्सारा नयनाद्याः	10 27 10	+10
550	क्षत्रनयकृष्टा सेना	11 10 26	+ 7
570	देवगिरिपूज्या मेना	11 23 48	+ 5
600	रघुः श्लाघ्यो यज्ञे	0 13 42	+ 1
630	सानुलम्भः पुरज्ञः	1 3 7	— 2
660	मुनिश्रेष्ठः पूताक्रः	1 22 5	— 6
700	वायसः पुरासन्धः	2 17 14	— 7 (अत्तम्)
740	धरेन्द्रः कुलसूनुः	3 12 29	— 7
780	धीनन्दनो भूसूनुः	4 8 9	— 7

(⊕ वाक्यं 38 'मान्यं' (15) कुजस्य)

आद्यन्तवाक्यं कुजस्य 'अथेशः' (570)

इति कुजस्य महावाक्यं सम्पूर्णम्

XV. 495. A B D सेवापन्ना. A B C D नित्य-

510. A B C D हीनस्वा कनकप्रिया

600. A B D E रघुः 660. C श्रेष्ठाः कृतिनः

⊕ D adds पश्चादस्ते कुजः । पञ्चदशपरिवृत्ति-

बुधस्य महावाक्यानि

परिवृत्तिः I

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varna</i>
8	मणिः श्लाघ्यः स्थूलः	7 18 55	— 3
16	भूषः सरसाङ्गः	7 27 14	— 3 (उदयः)
24	धरधीनो हरिः	8 9 29	— 2
30	योगिसेव्यो हरिः	8 17 31	— 2
36	हेमाम्बरो हरिः	8 23 58	— 2
40	मुनिः सत्रादरः	8 27 5	— 2
43	भूरिदो राजेन्द्रः	8 28 24	— 2
46	ज्ञानधरो हरिः	8 29 0	— 2 (वकः)
49	लीलादरो हरिः	8 28 33	— 2
50			(अस्तम्)
52	शशी तारादरः	8 26 55	— 2
55	अश्वो वीरादरः	8 24 40	— 2
58	सत्त्वाङ्गो राजेन्द्रः	8 21 47	— 2
61	चापधृष्टो हरिः	8 19 16	— 2
64	सरथः कुञ्जरः	8 17 27	— 2
66			(उदयः)
67	देवस्तुत्यो हरिः	8 16 48	— 2
70	मुनिः सेव्यजपः	8 17 5	— 1 (निवृत्तिः)
73	इन्द्रो जन्मेऽजय्यः	8 18 20	— 1
76	रुद्रो नीरजस्कः	8 20 22	— 1

I. 16. After this D adds: पश्चादुदयं बुधः ।

46. D धीरे 49. After this D adds: 50 पश्चादस्तं बुधः ।

55. C अश्वधीरो हरिः 58. After this D adds प्रापुदयं बुधः ।

61. C E जैन for हरिः 64. D सुरसः ; E सुरस्यः

70. C जयः for जपः 76. D जयः for जस्कः

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Saṃskāra-varṇa</i>
80	मुनिर्वरजपः	8 24 5	— 1
86	शरण्यो निधिपः	9 1 25	— 1
92	नाना नृपवनम्	9 10 0	— 0
100	स्तेनो गुरुधनम्	9 23 6	— 0 (अल्लम्)
108	भूपः सेनानयम्	10 7 14	— 0
116	गुणवरा नाथिका	10 21 53	+ 1

(४ वाक्यं 24. *‘यज्ञ’ (1) बुधस्य)

परिवृत्तिः II

8	गवां तनुः पयः स्यात्	11 6 43	+ 1
16	गर्भे नरैः पाल्या स्त्री	11 20 43	+ 2 (उदयः)
24	अमला गौः	0 3 50	+ 3
30	वनपिया गौः	0 12 4	+ 3
36	अवधीत कुम्ही	0 19 40	+ 4
40	तोयाङ्गी रेवा	0 23 16	+ 4
43	जनेशः श्रीमान्	0 25 8	+ 5
46	रक्ते चास्ता	0 26 2	+ 6 (वक्तः)
49	क्षीणा स्त्रराती	0 25 56	+ 6
50			(अल्लम्)
52	सत्त्ववान् रथी	0 24 47	+ 7
55	श्रीमुरारित्या	0 22 52	+ 7
58	होमधीर्याजी	0 19 58	+ 8
61	धैर्यं सम्पदे	0 17 19	+ 8

I. 100. D adds प्रागस्तं बुधः । E वनः 108. A सेनानयः

४ D adds: प्रथमपरिवृत्ति- * D यज्ञः

[I. 16. D गर्भनेत्रः; A B C गर्भनारी पत्न्यस्त्री. D adds प्रागुदयं बुधः]

Days	Vakya	r o ,	Samskara-varna
64	तस्मी यथा	0 15 26	+ 7
66			(उदयः)
67	लोलाभाः पार्थाः	0 14 33	+ 7
70	कृष्णवित् कृती	0 14 51	+ 6 (निवृत्तिः)
73	विना तपती	0 16 4	+ 6
76	अर्को दीपात्मा	0 18 10	+ 5
80	गाने श्री प्रौढा	0 22 3	+ 4
86	लीलेद्धा रम्भा	0 29 33	+ 4
92	धरार्जनं कालात्	1 8 29	+ 3
100	देवपरो योगी	1 21 48	+ 3 (अस्तम्)
108	मुनितनुः श्रेष्ठा	2 6 5	+ 2
116	रत्नाकरः श्रेयान्	2 21 2	+ 1

(वाक्य 24. 'रत्नं' (2) बुधस्य)

परिवृत्तिः III

8	वामी मुनिलोके	3 5 54	+ 1
16	गाने नारी श्लाघ्या	3 20 3	+ 1 (उदयः)
24	तां गानध्वानौ	4 3 6	+ 0
30	देवकी पावनी	4 11 48	+ 0
36	रत्नाधिकं वनम्	4 19 2	- 0
40	स्त्रो रौद्रघनः	4 22 46	- 0
43	वृष्णिवीरो वन्यः	4 24 54	- 1
46	धर्मशूरो भूपः	4 25 59	- 1
49	जनैश्वरो वध्यः	4 26 8	- 1 (वकः)
50			(अस्तम्)
52	दर्पणं प्रभाव्यम्	4 25 18	- 1

II. 64. A C D पथ ; E प्रथा

67. A B लोकेशा ; D लोलेजा;

70. A B D कृष्णाश ;

73. A B D तपतीः

Days	Vakya	r o ,	Samskara-varna
55	हरिगांत्र वन्द्यम्	4 23 28	— 1
58	गुणी नरो वन्द्यः	4 20 53	— 1
61	सेनाजयी भूपः	4 18 7	— 1
64	सोमाशी पावकः	4 15 57	— 1
66			(उदयः)
67	सूर्यित्यविद्यः	4 14 27	— 1
70	रत्नं भूपभोग्यम्	4 14 2	— 1 (निवृत्तिः)
73	गवां भूत्यै वृष्टिः	4 14 43	— 1
76	सुकृती पावकः	4 16 17	— 1
80	हरोऽधिकवीर्यः	4 19 28	— 1
86	सेनाचारी भूपः	4 26 7	— 1
92	दयाघनः शौरिः	5 4 12	— 2
100	गेवृषः कामारि:	5 16 43	— 2 (अस्तम्)
108	पुण्यो ज्ञानतुङ्गः	6 0 11	— 3
116	सर्पो वध्यश्चण्डः	6 14 17	— 3

(△वाक्यं 24. 'गान' (3) बुधस्य)

परिवृत्तिः IV

8	वेदं हरितत्त्वम्	6 28 14	— 4
16	दारुकापथेऽधः	7 11 28	— 4 (उदयः)
24	अम्बु गिरिसङ्गः	7 23 30	— 3
30	परं पाने जलम्	8 1 21	— 3
36	भवसत्रं जगत्	8 7 44	— 3

III. 73. A B गवा भोज्या वृष्टिः	76. C सुकृतं
92. A B दाय for दया	100. D adds प्रागस्तं बुधः
△ adds तृतीयपरिवृत्ति-	
IV. 16. A B दारुकः; E दारुक- . A B पथश्च ; C पशोश्चः ; D पथेऽधम्	
D adds प्रागुदयं बुधः	30. A B D E पर-

Days	Vakya	r o ,	Samskara-varna
40	कुम्भो नित्यजलः	8 10 41	— 3
43	देवपाल्यं जगत्	8 11 48	— 3
46	शराश्रयो जवः	8 12 25	— 4 (वक्तः)
49	रणेष्ठो यादवः	8 11 52	— 4
50			(अस्तम्)
52	इन्द्रो नष्टजम्भः	8 10 20	— 4
55	बाणासनं दृढम्	8 7 53	— 4
58	तोये मीनजवः	8 5 16	— 4
61	खलप्रज्ञो जम्भः	8 2 32	— 4
64	रामो ज्ञानदीर्घः	8 0 52	— 4
66			(उदयः)
67	पेयं ज्ञानजलम्	8 0 11	— 3 (निवृत्तिः)
70	दारु नानादलम्	8 0 28	— 3
73	पावकीनं जलम्	8 1 41	— 3
76	शिवो गानादरः	8 3 45	— 2
80	रोगी सन्नाहारः	8 7 32	— 2
86	जीवो विद्यादर्पः	8 41 48	— 1
92	शंखगौरो हयः	8 23 25	— 1
100	विरक्तो निर्धनः	9 6 24	— 0 (अस्तम्)
108	हरिनिंद्राधीनः	9 20 28	— 0
116	आट्ठोऽशननिष्पत्तः	10 5 10	— 0

(४ वाक्यं 24. 'भानुः' (4) बुधस्य)

IV. 50. D adds पश्चादस्तं बुधः

58. D adds प्रागुदयं बुधः

61. A B C प्राज्ञो. C दम्भः

64. E रामो ननाहवः 67. C D E नाना for शन

73. C E पावको निर्जलम् 80. A B D योगिषत्त्वो. A हरिः ; B हरः

100. D adds प्रागस्तं बुधः ४ D adds चतुर्थपरिवृत्ति-

परिवृत्तिः V

Days	Vākya	r o ,	Samskara-varna
8	शोभाधिका नायिका	10 19 45	+ 1
16	दण्डलक्ष्मा: कपटाः	11 3 38	+ 1 (उदयः)
24	फेनतोयाद्या पम्पा	11 16 2	+ 1
30	दैवविलिप्यकारी	11 24 48	+ 2
36	धीगो योगी	0 1 39	+ 3
40	क्षीणो वाली	0 4 56	+ 3
43	सखी तन्वी	0 6 27	+ 4
46	त्याज्या सेवा	0 7 11	+ 4 (वक्षः)
49	कृष्णो क्षोणी	0 6 51	+ 5
50			(अस्तम्)
52	हरिः शमी	0 5 28	+ 5
55	जना गताः	0 3 8	+ 6
58	गौ रक्ता	0 0 23	+ 6
61	सन्त्वस्था: प्रियकृष्णाः	11 27 47	+ 5
64	ज्ञानं तारकं कृष्णे	11 26 0	+ 5
66			(उदयः)
67	खलो मूर्खः कोपात्मा	11 25 32	+ 5 (निवृत्तिः)
70	धीमान् शरण्यो यमी	11 25 59	+ 5
73	लोके सूरि: कृपावान्	11 27 13	+ 4
76	मालाधारी कृपावान्	11 29 35	+ 4
80	युवा गर्वी	0 3 41	+ 4

V. 16. C दण्डा. D adds पश्चादुदये बुधः 24. A B D द्याः पापाः
 E om. the vākya. 46. D adds पश्चाददत्ते बुधः
 61. D adds प्रागुदये बुधः 64. A ज्ञानान्तरा कं
 70. A B D धीरः for धीमान् 76. E शूलधरः for मालाधारी

<i>Days</i>	<i>Vākya</i>	<i>r o ,</i>	<i>Samskara-varṇa</i>
86	मूर्खः कोपवान्	0 11 25	+ 4
92	शालीना रम्भा	0 20 35	+ 4
100	पुण्यघनो यज्वा	1 4 11	+ 4 (अस्तम्)
108	चन्द्रोदयः काले	1 18 26	+ 3
116	ईशाङ्गना श्रेष्ठा	2 3 50	+ 2

(१ कक्षं 24. 'मनुः' ४ (५) बुधस्य)

परिवृत्तिः VI

8	प्रमदा पुरन्ध्री	2 18 52	+ 2
16	मानाङ्गना श्लाघ्या	3 3 5	+ 1 (उदयः)
24	लग्नतोया लङ्का	3 16 3	+ 1
30	देवा वरश्लाघ्याः	3 24 48	+ 1
36	नाना रत्नं भूपे	4 2 0	+ 1
40	अवशो नाविन्नः	4 5 40	— 0
43	शूली सञ्चावनिः	4 7 35	— 0
46	कोविदो नोद्विग्मः	4 8 41	— 0
49	देवोदनावनिः	4 8 48	— 0 (वक्तः)
50			(अस्तम्)
52	कूर्मासीनाऽवनिः	4 7 51	— 0
55	क्षामेऽशनं भभ्रम्	4 5 56	— 0
58	हयलग्नो भानुः	4 33 18	— 0

V. 100. D adds प्रागस्तं बुधः 108. A B तृणं जपकराः; C D
चन्द्रोदयकाले १ कक्षं D adds पञ्चमपरिवृत्ति— ४ C E मुनि

VI. 8. A B D पुरस्त्री 16. C मीना; D E मेना. D adds पश्चादुदयं बुधः

30. C D E देवी. C E वीर 40. E विमः

46. A B नाविग्मः; C नोविन्नः; D नादिग्मः 49. D adds:

50. D adds पश्चादस्तं बुधः 58. D adds प्रागुदयं बुधः

<i>Days</i>	<i>Vākyā</i>	<i>r o ,</i>	<i>Saṃskara-varṇa</i>
61	फुलं नूनं वनम्	4 0 32	— 0
64	दरोदरो लीनः	3 28 28	— 0
66			(उदयः)
67	तानसारं गानम्	3 27 6	— 0
70	शशश्चन्द्रलभ्मः	3 26 55	— 0 (निवृत्तिः)
73	अभ्मः सरोलभ्मम्	3 27 40	— 0
76	धैर्यं धीरलभ्मम्	3 29 19	— 0
80	रघू राज्ञां वर्यः	4 2 42	— 1
86	योगो धनं भव्यः	4 9 31	— 1
92	देवः सूर्यो वन्द्यः	4 17 48	— 1
100	शौरिर्ज्ञानमयः	5 0 25	— 1 (अस्तम्)
108	भम्बवीर्यो मूर्खः	5 14 4	— 2
116	समरहरः शूरः	5 28 25	— 2

(⊕ वाक्यं 24. 'तनुः' (6) बुधस्य)

परिवृत्तिः VII

8	पवित्रः पतङ्गः	6 12 41	— 3
16	नृपतिः प्रीताश्वः	6 26 10	— 4 (उदयः)
24	जम्भस्सन्नसत्त्वः	7 7 48	— 4
30	जले मत्स्यसंघः	7 15 38	— 4
36	अंशुकरः सोमः	7 21 50	— 5

VI. 70. A B D शौरि for शश

76. A B धैर्यधीरं लभ्मम्

80. C E वन्द्यः 86. E यागो 92. C जयो for सूर्यो

100. D adds प्रागरतं बुधः ⊕ D adds षष्ठपरिवृत्ति-

VII. 8. D त्रे पतङ्गम्

16. D adds पश्चादुदयं बुधः

24. C D देवस्थानं सत्त्वम् 30. A B D सर्वः for संघः

36. C E ईशपरः for अंशुकरः

Days	Vākya	r o .	Samskara-varna
40	रघुर्वज्रिसमः	7 24 42	— 5
43	तूणी शरसद्ग	7 25 56	— 5
46	पुत्रश्चन्द्रसमः	7 26 21	— 5 (वक्तः)
49	रावणो रथीशः	7 25 42	— 5
50			(अस्तम्)
52	दानवः प्रथितः	7 24 8	— 6
55	युवा स्यात्खीसक्तः	7 21 41	— 6
58	कामी जायासक्तः	7 18 51	— 6
61	अत्रं तोयसूतिः	7 16 20	— 6
64	नवो वन्धः सोमः	7 14 40	— 5
66			(उदयः)
67	हिमालयः सोमः	7 13 58	— 5 (निवृत्तिः)
70	वैद्यो वीर्यसद्गः	7 14 14	— 5
73	धेरेशः पर्थिवः	7 15 29	— 4
76	धीरे स्वैर्यसङ्गः	7 17 29	— 3
80	प्रीत्यै पुत्रसङ्गः	7 21 12	— 3
86	शशं हरेः स्थिरम्	7 28 25	— 2
92	ज्ञानस्थानं हरिः	8 7 0	— 2
100	गणाधिपे जयः	8 19 53	— 1 (अस्तम्)
108	रामलङ्घं धैर्यम्	9 3 52	— 1
116	अङ्गदो युद्धज्ञः	9 18 30	— 0

(३ वाक्यं 24. 'सेना' (7) बुधस्य)

VII. 40. C रणे for खुः

49. After this, D adds; 50. प्रागस्तं बुधः

52. B vākya left out. 55. C D E पावकः प्रथितः

58. D adds पश्चादुदयं बुधः 70. C वीर्ये A B D समः

73. D धनेशः 76. C धीरः स्वैर्य 100. C D गुणाधिके; E धिपे

जयः D adds प्रागस्तं बुधः ३ D adds सप्तमपरिवृत्ति-

परिवृत्ति: VIII

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varna</i>
8	समरो नानायतः	10 2 57	— 0
16	कुम्भस्तोये निष्पन्नः	10 16 41	— 0 (उदयः)
24	शाल्यै धरा निष्पाद्या	10 26 15	+ 1
30	चाराः सुनृपैः पाल्याः	11 7 26	+ 1
36	जीर्णा लङ्का कपीन्द्रैः	11 13 58	+ 2
40	प्राज्ञः सेव्यः कपाली	11 17 2	+ 3
43	गिरिजेऽद्यः कपाली	11 18 23	+ 3
46	कामजित्पुण्ययोगी	11 18 51	+ 3 (वक्तः)
49	दनुजः पापयोगी	11 18 8	+ 3
50			(अस्तम्)
52	कलिताकल्पो युवा	11 16 31	+ 4
55	यानं भूपस्य कुम्भी	11 14 1	+ 4
58	वरो योग्यः कन्यावान्	11 11 24	+ 4
61	सत्त्वहीनः कोपवान्	11 8 47	+ 4
64	गोध्रासीनः कपाली	11 7 23	+ 3
66			(उदयः)
67	दिशति नित्यं त्यागी	11 6 58	+ 3 (निष्पत्तिः)
70	जलार्थिनी कपिला	11 7 38	+ 3
73	पयोधनाः कपिलाः	11 9 11	+ 3
76	फुलपुष्पा पाटली	11 11 32	+ 3

VIII. 8. A gap for रो ना ; B C D समरे

16. D adds पश्चाद्गुदयं बुधः

24. A B D शाल्यै; C शाल्या; E शाल्यो. D आः

30. A B वीरः. A कल्यः; D कल्या; E कार्या: 40. E प्रश्ना

49. D adds: 50. पश्चादस्तं बुधः 52. A B C D कल्यो

55. E धनं 58. A वरे; C D वर-. C काश्यावान्; E कृपावान्

B vakya left out. 67. After this D adds:

68. प्रागुदयं बुधः 73. E धना कपिला

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Saṃskara-varṇa</i>
80	निर्वाणयोग्यो योगी	11 15 40	+ 3
86	अवला रक्ष्या काले	11 23 30	+ 3
92	युद्धा रागी	0 2 41	+ 3
100	अंग्रे तटित्वान्	0 16 20	+ 4 (अस्तम्)
108	मेना कनकाभा	1 1 5	+ 4
116	श्रेष्ठतया योगी	1 16 22	+ 3

(४ वाक्यं २४. 'दानं' (८) बुधस्य)

परिवृत्तिः IX

8	धरोत्पच्चफला	2 1 29	+ 3
16	रमणीङ्ग्या रात्रौ	2 15 52	+ 2 (उदयः)
24	दामोदरस्त्री श्रीः	2 28 58	+ 2
30	सोल्लासा नागराः	3 7 37	+ 2
36	शिवो वन्द्यो लोके	3 14 45	+ 1
40	रात्रौ दीपा लोके	3 18 22	+ 1
43	स्त्रियो नेत्रश्लाघ्याः	3 20 12	+ 1
46	धेनुपरा गोपा:	3 21 9	+ 1
49	दनुपुत्रा लङ्घ्याः	3 21 8	+ 1 (वक्रः)
50			(अस्तम्)
52	मानिनी रागाङ्ग्या	3 20 5	+ 1

VIII. 100. D adds: प्रागस्तं बुधः † D adds: अष्टमपरिवृत्ति-

IX. 16. E स्याद् for ड्या. For रात्रौ, A B C read कूर्ण and
D रात्रम्. D adds पश्चादुदयं बुधः 24. B gap for श्रीः
30. B नगराः; C नगरी 36. C लोकैः 40. C D दीपालोकाः
43. A B व्यो for स्त्रियो. C नग्रा for नेत्र 49. A पुता बलाङ्ग्याः
C लप्याः. D adds: 50. पश्चादस्तं बुधः

<i>Days</i>	<i>Vākya</i>	<i>r o</i>	<i>Samskāra-varṇa</i>
55	वनाहः कलापी	3 18 4	+ 1
58	पत्रिणः कुलाये	3 15 21	+ 1
61	छागो रक्ष्यो गोपैः	3 12 36	+ 1
64	रम्भा नाकालया	3 10 42	+ 1
60			(उदयः)
67	यागधनाः श्लाघ्याः	3 9 31	+ 1
70	हरिधनं लोके	3 9 28	+ 1 (निवृत्तिः)
73	गौरी नित्यलास्या	3 10 23	+ 1
76	श्रिया रम्या लङ्का	3 12 12	+ 1
80	रेवा मत्स्यलघ्या	3 15 42	+ 0
86	रम्भा श्रेष्ठाङ्गना	3 22 42	+ 0
92	स्तनयित्तुर्धनः	4 1 6	— 0
100	विष्णुर्लोकवन्द्यः	4 13 54	— 1 (अस्तम्)
108	रविः सारो वन्द्यः	4 27 42	— 1
116	मुनीन्द्रः कौशिकः	5 12 5	— 1

(* वाक्यं 24. 'धनं' (9) बुधस्य)

परिवृत्तिः X

8	रघुश्चन्द्रमुखः	5 26 42	— 2
16	कर्णे धनुश्चण्डः	6 9 51	— 3 (उदयः)

- IX. 55. A B D वनजा कलापाः 61. C छागा रक्ष्या
 64. C नार्यो गोप्या for नाकालया 67. C. E योगाधीनाः
 After this D adds प्रागुदयं बुधः 70. C धनी for धनं
 73. E श्लाघ्या for लास्या 80. and 86. vākyas left out in B
 100. A B लोक. D adds: प्रागस्तं बुधः
 108. A B E प्रामरथः प्रवर्णः (E स्थं and ग्यम्)
 * D adds नवमपरिवृत्ति-

X. 16. D adds पश्चादुदयं बुधः

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varṇa</i>
24	वानरेन्द्रश्चलः	6 22 4	— 3
30	धृष्णु धरातत्त्वम्	6 29 59	— 4
36	वन्द्यतनुः सोमः	7 6 14	— 5
40	मानवनाः सन्तः	7 9 5	— 6
43	नारी नित्यसूतिः	7 10 20	— 6
46	अवनीड्यः सासि:	7 10 40	— 7 (वकः)
49	गानी नटः सासि:	7 10 3	— 7
50			(अस्तम्)
52	दंष्ट्राहर्षे नृसिंहः	7 8 28	— 8
55	अचं तेने सूदः	7 6 0	— 8
58	सानुलभस्सिंहः	7 3 7	— 8
61	पावनो नृसिंहः	7 0 41	— 8
64	समदो राक्षसः	6 28 57	— 7
66			(उदयः)
67	पुण्या हरिस्तुतिः	6 28 11	— 6 (निवृत्तिः)
70	सीरी हाराज्जितः	6 28 27	— 6
73	दण्डघरस्तीक्ष्णः	6 29 38	— 5
76	गाङ्गेयो निस्समः	7 1 33	— 5
80	श्लाघ्यो मुनिसंघः	7 5 13	— 4
86	नेत्रं पियासक्षिः	7 12 20	— 3
92	घ्वो नारीसङ्गः	7 20 49	— 3

X. 24. C चण्डः for चलः

43. A नित्यं 49. C गाननटः C D E सार्थः D adds: 50.

पश्चादस्तं बुधः 64. A B D E मन्दो

67. D adds प्राणुदयं बुधः 70. For सीरी, A has पीन and D स्थिर.

E निवृत्तिः for ज्ञितः 73. A B D क्षणः for तीक्ष्णः

80. E मुनेः A B सर्वः for संवः 92. A B सेवो; D सेव्यो

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varna</i>
100	भोगिलम्बो हरिः	8 3 34	— 2 (अस्तम्)
108	हरिस्संपदाद्यः	8 17 28	— 1
116	हेमाद्यो निविषः	9 1 58	— 0
(४ वाक्य 24. 'नित्यं' (10) बुधस्य)			

परिवृत्तिः XI

8	जपी तपोधनः	9 16 18	— 0
16	रामो धराधीनः	9 29 52	— 0 (उदयः)
24	शङ्करः पिनाकज्ञः	10 12 15	— 0
30	मध्यनम्रा नायिका	10 20 15	+ 1
36	वाली तारानुयायी	10 26 34	+ 1
40	श्रेष्ठाधरा नायिका	10 29 22	+ 1
43	फुलानना कन्यका	11 0 32	+ 1
46	शिवा नुनं कृपाद्री	11 0 45	+ 2
49	वीणाधरा नाकस्त्री	10 29 54	+ 2
50			(अस्तम्)
52	ख्लाही राज्ञः पुत्री	10 28 2	+ 2 (वक्तः)
55	चन्द्रमुखी नाकस्त्री	10 25 26	+ 2
58	युवस्त्री खलकम्रा	10 22 41	+ 2
61	वरनारी नाकस्त्री	10 20 24	+ 2
64	धनेद्धा यज्ञपरा:	10 19 9	+ 2
66			(उदयः)
67	कर्णोऽजय्यो नृपेन्द्रैः	10 18 51	+ 2 (निवृत्तिः)

X. 100. D adds प्रागस्ते बुधः

४ D adds दशमपरिवृत्ति-

XI. 16. D adds पश्चादुदयं बुधः

36. B वा for वा

49. D adds पश्चादस्त बुधः

58. A B काश्चा; D करा; E नम्र

64. After this D adds :

66. प्रागस्ते बुधः

Days	Vakya	r o ,	Samskara-varna
70	अथाधिपा नृपेन्द्राः	10 19 40	+ 2
73	रुद्धः पुराभिकारी	10 21 22	+ 2
76	कमला रत्नाकरे	10 23 51	+ 2
80	नानाहारा नृपत्ती	10 28 0	+ 2
86	क्षोणीशोऽनल्पकारी	11 5 56	+ 2
92	पानाशया पण्यत्ती	11 15 1	+ 2
100	जलदाः प्रीत्यै काले	11 28 38	+ 3 (अस्तम्)
108	गौरी श्लाघ्याङ्गी	0 18 23	+ 3
116	स्तवार्हा रम्भा	0 28 46	+ 4

(⊕वाक्यं 24. 'पुण्यं' (11) बुधस्य)

परिवृत्तिः XII

8	वाणी श्लाघ्या कवे:	1 13 54	+ 4
16	पुरहरो योगी	1 28 21	+ 3 (उदयः)
24	योगिपूज्यो रङ्गी	2 11 31	+ 3
30	पम्पा नीरश्रेष्ठा	2 20 11	+ 2
36	तोयसरित् श्रेष्ठा	2 27 16	+ 2
40	शुभानना गौरी	3 0 45	+ 2
43	लम्बोष्टी नागत्ती	3 2 33	+ 2
46	रुद्राङ्गना गौरी	3 3 22	+ 2 (वक्तः)
49	उपला नगेन्द्रे	3 3 10	+ 2

XI. 76. D रत्नाकरा; E रत्नाङ्ग्या च्छी

86. A कारा

92. A B D E पुण्यसत्ती

100. D adds प्रागस्तं बुधः

⊕ D adds एकादशपरिवृत्ति-

XII. 16. D adds पश्चाद्बुद्धयं बुधः

36. C E तोयं सरश्रेष्ठा (E अछे)

43. E गङ्गा केनगौरी

<i>Days</i>	<i>Vākya</i>	<i>r o ,</i>	<i>Samskara-varna</i>
50			
52	रामा पानलोला	3 1 52	+ 3
55	वीणाधरो रागी	2 29 54	+ 3
58	गानसारो रङ्गी	2 27 3	+ 3
61	गोत्रा भूरिफलाः	2 24 23	+ 3
64	चोरा रौद्राः खलाः	2 22 26	+ 3
66			
67	शीलपरा श्रेष्ठा	2 21 35	+ 2 (निवृत्तिः)
70	शिवकरा रुद्राः	2 21 45	+ 2
73	गणेन्द्रा रुद्राद्रौ	2 22 53	+ 2
76	कृष्णो वीरः श्रिया	2 24 51	+ 1
80	हरेदर्दारा रम्याः	2 28 28	+ 1
86	रघुर्मानी लोके	3 5 42	+ 1
92	धार्षर्य भूपलभ्रम्	3 14 19	— 0
100	भाष्यं सूत्रलभ्रम्	3 27 14	— 0 (अस्तम्)
108	अकम्प्यः पावनिः	4 11 10	— 0
116	तत्त्वं शास्त्रवेद्यम्	4 25 46	— 1

(△वाक्यं 24. 'प्रियो' १ (12) बुधस्य)

परिवृत्तिः XIII

8	ज्ञाननित्यः शुकः	5 10 0	— 1
16	नीलाम्बरः शुभ्रः	5 23 30	— 2 (उदयः)

XII 55. A कणा.; B D एणा. A धरः; C धरा. For रागी, A has कणी
 61. C गोत्रभूरी 67. A B D कृष्णे वरश्रिया (D कृष्णो; E वरः श्रियाः)
 100. B om. the vākya. D adds प्रागस्तं बुधः;
 108. A B C पावनः; D पावनी ;
 Δ D adds दादशपरिवृत्ति- १ E श्रियं

<i>Days</i>	<i>Vākya</i>	<i>r o</i>	<i>Samskara-varna</i>
24	सेना तनुक्षेत्रम्	6 6 7	— 2
30	सन्नाधः कुचेलः	6 14 7	— 3
36	ज्ञरीनीरोडचलः	6 20 29	— 3
40	वरं गोरक्षणम्	6 23 24	— 5
43	राघवो रक्षतु	6 24 42	— 6
46	लङ्केशः श्रीचितः	6 25 13	— 6 (वक्रः)
49	बलवान् राक्षसः	6 24 33	— 7
50			(अस्तम्)
52	पञ्चगो रोषस्थः	6 23 1	— 7
55	खङ्गजः प्रीतासि:	6 20 32	— 7
58	भूभृत्सङ्कृतासि:	6 17 44	— 7
61	श्री कामात् पतीच्छुः	6 15 12	— 7
64	अबला पचति	6 13 30	— 6
66			(उदयः)
67	प्रवीरः कृतान्तः	6 12 42	— 6 (निष्ठितिः)
70	विष्णुः श्रियाद्वितः	6 12 54	— 6
73	वेनो वीर्यतिग्मः	6 14 4	— 5
76	साममयः स्तोमः	6 15 57	— 5
80	बली धृष्टतमः	6 19 33	— 5
86	कुण्डिरक्षवित्	6 26 31	— 4
92	रणवानसिभृत्	7 4 52	— 4
100	नागसर्पः स्थूलः	7 17 30	— 3 (अस्तम्)

XIII. 36. E जरि 40. A B वरं for वरं; E om. the vākya;

46. A B E चितः 55. C रागजः 61. A B C D स्त्रीकाम.

76. C D स्तोत्र and E सोम for साम

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varna</i>
108	प्रियथज्ञो हरिः	8 1 12	— 2
116	शिविर्मान्यदयः	8 15 35	— 1

(झ वाक्यं 24. 'लोके ४' (13) वुधस्य)

परिवृत्तिः XIV

8	शिवो धीरोऽजस्यः	8 29 45	— 1
16	मान्यो लोके धृष्टः	9 13 15	— 1 (उदयः)
24	चन्द्रो मारेन्धनः	9 25 26	— 0
30	शाकलो ज्ञानयोनिः	10 3 15	— 0
36	वारिधौ नानायानम्	10 9 24	— 0
40	होमः पयोनिष्पन्नः	10 11 58	— 0
43	सोमश्रीः पिनाकिनि	10 12 57	— 0
46	इनप्लुष्टं नयनम्	10 13 0	— 0 (वकः)
49	सोमपायिनः पूज्याः	10 11 57	+ 1
50			(अस्तम्)
52	अभिना यज्ञाः कार्याः	10 10 0	+ 1
55	अरिसेना निष्कार्या	10 7 20	+ 1
58	वेलावनिर्णीपाद्या	10 4 34	+ 1
61	बलिः प्राज्ञानुयायी	10 2 33	+ 1
64	पुत्रिका नूनं पाल्या	10 1 21	+ 1

XIII. ४ D adds द्वादशपरिवृत्ति- ४ D लोक and E गव्यं for लोको

XIV. 24. चन्द्रे 30. A B योगी 36. E वारिधिः, E यानः

43. A पिनाकी : B C पिनाकिनः 55. C E हरि. C E निष्काद्या

58. A B D दृष्टाद्या 61. A B खल and E बालः for बलिः
B E प्र for प्रा 64. A B D पुत्रका

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varna</i>
66			(उदयः)
67	विद्याद्या ज्ञानोत्कृष्टा	10 1 14	+ 1 (निवृत्तिः)
70	सेना राजा न त्यज्या	10 2 7	+ 1
73	वीणागानज्ञा पूज्या	10 3 54	+ 1
76	माद्री स्तनेनोत्कृष्टा	10 6 25	+ 1
80	युवनार्थे निष्काव्याः	10 10 41	+ 1
86	वलहेड्यो नाकपैः	10 18 34	+ 1
92	रम्भा सुरैर्नित्येद्या	10 27 42	+ 1
100	यागकृत् पुष्पकारी	11 11 31	+ 2 (अस्तम्)
108	कामशत्रुः कपाली	11 25 51	+ 3
116	वनपोष्या गौः	0 11 4	+ 3

(४ वाक्यं २४. ‘भाग्यं’ (14) बुधस्य)

परिवृत्तिः XV

8	अर्कः क्षीरवान्	0 26 10	+ 4
16	चन्द्रो नित्यं युवा	1 10 26	+ 4 (उदयः)
24	शुभास्वरो युवा	1 23 45	+ 4
30	वीरोऽरिनुत् खड्गी	2 2 24	+ 3
36	स्तराधीनो रागी	2 9 25	+ 3
40	देवरिपुः खड्गी	2 12 48	+ 3

XIV. 86. ABCD वली जयेन कपे: (C जयिना; D जयेनाकपे)

92. D नित्यं स्यात् 116. A B पोष्यो ४ D adds चतुर्दशपरिवृत्ति-

XV. 16. A B C E इन्द्रो (C इ cor. to च).

<i>Days</i>	<i>Vakyā</i>	<i>r o ,</i>	<i>Samskara-varṇa</i>
43	वराश्वाः कौरवाः	2 14 24	+ 4
46	स्तनमान्या रम्भा	2 15 6	+ 4 (वक्रः)
49	जीवे विद्या रुद्धा	2 14 48	+ 4
50			(अस्तम्)
52	मरुगाः करभाः	2 13 25	+ 4
55	स्तनौ कन्यारुद्धौ	2 11 6	+ 4
58	तोयदा नीरस्वाः	2 8 16	+ 4
61	विवशो निद्रावान्	2 5 44	+ 4
64	लमावनीन्द्रे भूः	2 4 3	+ 4
66			(उदयः)
67	पुराङ्गना प्रौढा	2 3 21	+ 4
70	शैवाला नीरगाः	2 3 45	+ 3 (निवृत्तिः)
73	स्त्रीनिमधो रागी	2 5 2	+ 3
76	मन्युस्थाने फले	2 7 15	+ 3
80	स्तनाद्या पुरुषी	2 11 6	+ 2
86	रागी जायाप्रेयान्	2 18 32	+ 1
92	नारी सुखप्रिया	2 27 20	+ 1
100	शूरो नदो गाने	3 10 25	+ 0 (अस्तम्)
108	अम्बा वराङ्गना	3 24 30	+ 0
116	ईड्या धनघनाः	4 9 10	+ 0

(१ वाक्यं 24. ४ 'शक्यं' (15) बुधस्य)

- XV. 49. AB जीवा विद्यारुद्धाः D रुद्धा 64. A B D लग्नवानिन्द्रे (D न्द्रे)
 70. A B D नीरगाः 86. D प्रिया for प्रेयान्
 १ D adds पञ्चदशपरिवृत्ति- ४ D मान्ये; E शुकः

परिवृत्तिः XVI

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varna</i>
8	दण्डी गिरां भव्यः	4 23 38	— 1
16	खरः सेनासुख्यः	5 7 22	— 1 (उदयः)
24	ईशोऽधिकैर्मन्यः	5 19 50	— 1
30	तीक्ष्णः संखे शत्रुः	5 27 56	— 2
36	वरं वनिताङ्गम्	6 4 24	— 3
40	उग्रसेनश्चण्डः	6 7 20	— 3
43	गोविन्दो नीताश्वः	6 8 43	— 4
46	श्लाघ्यधीर्नीतिवित्	6 9 13	— 4 (वकः)
49	गर्वात् जनक्षोभः	6 8 43	— 4
50			(अस्तम्)
52	दनुसूनुस्तीक्ष्णः	6 7 8	— 5
55	कुम्भी वने तीक्ष्णः	6 4 41	— 5
58	कामी पानचित्तः	6 1 51	— 6
61	जायाधी रमणः	5 29 18	— 5
64	संगोप्सू रमणः	5 27 37	— 5
66			(उदयः)
67	कामचारी शिशुः	5 26 51	— 5 (निवृत्तिः)
70	मीनसान्द्रमम्भः	5 27 5	— 4
73	सर्पहारः शिवः	5 28 17	— 4
76	श्रेयो ज्ञानतच्चम्	6 0 12	— 4
80	कृष्णे लमस्तवः	6 3 51	— 4
86	बाणो निष्कृतिवित्	6 10 53	— 4

XVI. 24. C विको ; E विक-

49. A B गर्वाज्जन (A गर्वा) ; C गर्वी ;

D गर्व

61. A B D जयधी ; C जयाळी. E णस् for णः

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varna</i>
92	पयोधिः कान्तिभृत्	6 19 11	— 4
100	युवा पानोत्सवः	7 1 41	— 4 (अस्तम्)
108	भक्ष्यो मेधश्छागः	7 15 14	— 3
116	सरलो रसाद्र्दः	7 29 27	— 2

(४ वाक्यं 24. 'तोयं' (16) बुधस्य)

परिवृत्तिः XVII

8	आलोलः कुञ्जरः	8 13 30	— 2
16	सेवितो राजन्यः	8 26 47	— 1 (उदयः)
24	साथो जनाधिपः	9 8 47	— 1
30	दुःखी तापाधिकः	9 16 28	— 1
36	पुरास्त्रिधिकः	9 22 21	— 1
40	अर्णवात् प्रलयः	9 24 50	— 1
43	अश्वः शूरधनम्	9 25 40	— 0 (वक्तः)
46	रागी स्मराधीनः	9 25 32	— 0
49	जयी वीरोऽधिकः	9 24 18	— 1
50			(अस्तम्)
52	स्तुत्यं रुद्रधैर्यम्	9 22 16	— 1
55	धीरो धैर्याधिकः	9 19 29	— 1
58	जम्भश्चापाधिकः	9 16 48	— 1
61	कृष्णो वीर्याधिकः	9 14 51	— 1
64	कृष्णो गोप्यधीनः	9 13 51	— 0 (निवृत्तिः)
66			(उदयः)

XVI. 92. A B C पीताम्भः for कान्तिभृत् ४ D adds घोडशपरिवृत्ति-

XVII. 40. A B अर्णवः; C D अर्णवः 49. D जयो वराधिकः

D adds: 50. पश्चादस्तं बुधः 52. E स्तुत्यं सरधैर्यम्

58. E चापधूर्यः 64. E गोपाधीनः

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varna</i>
67	प्राज्ञो विद्याधीनः	9 14 2	— 0
70	धर्मो भार्याधीनः	9 14 49	— 0
73	कण्वस्तपोधनः	9 16 41	— 0
76	विद्याधिकं धनम्	9 19 14	— 0
80	वाली गिरिधनः	9 28 34	— 0
86	अलभ्यो ज्ञानयज्ञः	10 1 30	— 0
92	स्थूलनयना कन्या	10 10 37	+ 1
100	सेना वीरनृपाढ्या	10 24 7	+ 1 (अस्तम्)
108	संगहीना कन्यास्त्री	11 8 37	+ 1
116	गर्भे गुरुकाया स्त्री	11 23 43	+ 1

(⊕ वाक्यं 24. 'सत्यं' (17) बुधस्य)

परिच्छ्रुतिः XVIII

8	बलो हृली	0 8 33	+ 3
16	बलिरस्त्रवान्	0 22 33	+ 4 (उदयः)
24	तन्वीमना युवा	1 5 46	+ 4
30	नरैर्वन्या पद्मा	1 14 20	+ 5
36	श्लियः पुत्रकामाः	1 21 12	+ 5
40	चन्द्रो भूरियक्षमा	1 24 26	+ 5
43	सूक्ष्मणी श्रीकृष्णे	1 25 52	+ 5
46	श्रेष्ठाचारा कुन्ती	1 26 22	+ 6 (वकः)
49	शिवः शास्त्रकर्ता	1 25 45	+ 6
50	.	.	(अस्तम्)

XVII. 73. C अश्व for कण्व

⊕ D adds: सत्तदशपरिच्छ्रुति-

XVIII. 24. A B कविर्मानयुवा

40. C वीर for शूरि

49. C D जीव for शिव

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varna</i>
52	लोके विप्रः कृती	1 24 13	+ 6
55	शुभाकाराः पार्था:	1 21 45	+ 7
58	विष्णुर्जयी कंसे	1 18 54	+ 7
61	रोगस्तापकर्ता	1 16 32	+ 7
64	तनुमध्या कुन्ती	1 15 6	+ 6
66			(उदयः)
67	विश्ववन्द्या पद्मा	1 14 44	+ 5 (निवृत्तिः)
70	विप्रो मान्यो यमी	1 15 24	+ 5
73	संमतः कृपावान्	1 16 57	+ 4
76	नारीधन्यो युवा	1 19 20	+ 4
80	मन्त्रो गुरुकुलात्	1 23 25	+ 3
86	आकल्पे नरेन्द्रे	2 1 10	+ 2
92	नृपज्ञा पुरस्त्री	2 10 10	+ 2
100	चन्द्रगात्रं प्रीत्यै	2 23 26	+ 1 (अस्तम्)
108	रघुसेनाऽलंघ्या	3 7 42	+ 1
116	जाया श्रेष्ठाङ्गना	3 22 18	+ 0

(† वाक्यं 24. 'जयो' (18) बुधस्य)

परिवृत्तिः XIX

8	इनस्सत्रघनः	4 7 0	— 0
16	जम्भनुच्छ्रीघनः	4 20 48	— 0 (उदयः)
24	उरगोऽश्चिमयः	5 3 20	— 1

XVIII 76. A B C D नराधिको

80. D शास्त्रं for मन्त्रो. D कुले 86. A B C D नरेन्द्रैः

92. C नृपाशा ; E नृपेन 108. C शाश्वा

३ D adds: अष्टादशपरिवृत्ति-

Days	Vakya	r o	Samskāra-varṇ
30	चन्द्रः कान्त्या सुख्यः	5 11 26	— 1
36	शशी सूर्यमयः	5 17 55	— 1
40	क्षीणनीरो मलत्	5 20 56	— 2
43	दिव्यश्रीरमरः	5 22 18	— 2
46	भूभृत्कूरः शम्बः	5 22 44	— 3 (वक्रः)
49	नृपः श्रेष्ठः शम्बः	5 22 10	— 3
50			(अस्तम्)
52	हरिनिंद्राशीलः	5 20 28	— 3
55	श्लाघ्यो जयशीलः	5 18 13	— 3
58	रुद्रो मान्यशीलः	5 15 22	— 3
61	ईशः पियशीलः	5 12 50	— 3
64	वार्यादिग्यं कमलम्	5 11 14	— 3
66			(उदयः)
67	योगी नष्टमलः	5 10 31	— 3 (निवृत्तिः)
70	रामो नयशौण्डः	5 10 52	— 3
73	दानं श्रियो मूलम्	5 12 8	— 3
76	नाव्यवित्कामारिः	5 14 10	— 2
80	विष्णुः सकमलः	5 17 54	— 3
86	नुञ्चशरं शार्ङ्गम्	5 25 0	— 3
92	हरिलभाचलः	6 3 28	— 3
100	नानातर्कं तत्त्वम्	6 16 0	— 4 (अस्तम्)
108	अम्बुधिः श्रिताम्बुः	6 29 30	— 3
116	कम्बु श्लाघ्य स्थूलम्	7 13 31	— 3

(* वाक्यं 24. 'धन्यं' (19) बुधस्य)

XIX. 30. E कन्या

49. B D E शीलः for शम्बः

58. E शूलः

86. C नूनं

100. A B C D तर्क. A B C रुचः for तत्त्वम्

108. C E श्रिताम्बुः

* D adds: एकोनविंशतिरिवृति-

परिवृत्तिः XX

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varṇ</i>
8	वारि सरस्सङ्गि	7 27 24	— 3
16	नीलो निष्पन्दोऽद्रिः	8 10 30	— 2 (उदयः)
24	पोत्री श्रेष्ठो हरिः	8 22 21	— 2
30	लक्ष्मीधरो हरिः	8 29 53	— 2
36	वाली मानवीरः	9 5 34	— 2
40	बाणस्सेनाधिकः	9 7 53	— 1
43	जलजं नालाल्यम्	9 8 38	— 1 (वक्त्रम्)
46	जयी जनाधिपः	9 8 18	— 1
49	सम्मतो निविपः	9 6 57	— 1
50			(अस्तम्)
52	एणो वनाधारः	9 4 50	— 2
55	ल्लवपञ्जो धीरः	9 2 3	— 2
58	गिरिधरो हरिः	8 29 23	— 2
61	नेत्रसुखो हरिः	8 27 20	— 2
64	योगाचारो दूष्यः	8 26 31	— 1 (निवृत्तिः)
66			(उदयः)
67	सुगोसा राजन्यः	8 26 37	— 1
70	शिवः सुखजयः	8 27 45	— 1
73	शिवाधारो जयः	8 29 45	— 1
76	सत्यं प्रज्ञा धनम्	9 2 17	— 0
80	दण्डार्तो निर्धनः	9 6 38	— 0

- XX. 8. D धीरः 16. A B C D न्दार्दिः; E न्दाद्रिः
 24. A B C D पुत्र for पोत्री 36. A B D मादशी निधिकृत
 E मानोदध्युरः 48. B vakya left out.
 52. B धीरः 64. A B योगाचारो 67. A B निशाचरो जयः
 73. D E शुभेदं राजकम्

Days	Vakya	r o .	Samskara-varna
86	माली वीर्यधनः	9 14 35	— 0
92	भवो गिरिधनः	9 23 44	— 0
100	नृपः सेनानयज्ञः	10 7 10	— 0 (अस्तम्)
108	शूली पुरानिष्ठज्ञः	10 21 35	— 0
116	योगितनुः पुण्याद्या	11 6 31	+ 1

(△वाक्यं 24. ॐ 'नेत्रं' (20) बुधस्य)

परिच्छिः XXI

8	काम्याकारा पण्यस्त्री	11 21 11	+ 2
16	सेना शूला	0 5 7	+ 2 (उदयः)
24	ईशास्सर्पाङ्गाः	0 17 50	+ 3
30	सूनुश्चारुवाक्	0 26 7	+ 4
36	कविः प्रज्ञाकामी	1 2 41	+ 5
40	चण्डीशानकान्ता	1 5 36	+ 6
43	रामा स्तनकान्ता	1 6 52	+ 6
46	नन्द्यसूनुः पृथा	1 7 10	+ 7 (वकः)
49	निद्रार्ता निष्पन्दा	1 6 20	+ 8
50			(अस्तम्)
52	सुखा वनकन्दा:	1 4 27	+ 8
55	रमण्यो निष्कार्हा:	1 1 52	+ 8
58	सन्नद्धो राजा	0 29 7	+ 8
61	यानस्थो राजा	0 27 1	+ 8

XX. 86. A B मली; D वाली cor. to माली

92. E धनुः 100. E भूपः सेनानियोनिः

△ D adds: विशपरिच्छिः- ३. E नरः

XXI. 46. A B नन्दा: सूनुकथाः; C वन्दा; D कन्दा 52. E सारा for सुखा

58. E सेनान्दा

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varna</i>
64	शैवा मन्त्रस्थाः	0 25 45	+ 7
66			(उदयः)
67	निर्वाणं रत्नौ	0 25 40	+ 6 (निष्टुतिः)
70	छागाश्वोरार्ता:	0 26 37	+ 6
73	स्मरहा रामा	0 28 25	+ 5
76	लग्नपानः कामी	1 1 3	+ 5
80	दारमना युवा	1 5 28	+ 4
86	वीरा लोकपालः	1 13 24	+ 3
92	युवक्षी प्रियाङ्गी	1 22 41	+ 3
100	सत्या स्तनश्रेष्ठा	2 6 17	+ 2 (अस्तम्)
108	युवनारी प्रिया	2 20 41	+ 1
116	चलात्मानो गर्ज्ञाः	3 5 36.	+ 1

(४ वाक्यं 24. 'पुत्रो' (21) बुधस्त्र)

परिवृत्तिः XXII

8	गथा नरैर्गम्या	3 20 13	+ 1
16	लघो भानुभानोः	4 4 3	+ 0 (उदयः)
24	चण्डस्तापो भानोः	4 16 36	+ 0
30	शुभं बारि घने	4 24 45	+ 0
36	इन्द्रो यज्ञाशनः	5 1 20	- 0
40	प्रियवनश्चयुकः	5 4 12	- 1
43	शूली मुनिमान्यः	5 5 35	- 1
46	शमी मुनिमान्यः	5 5 55	- 1 (वक्तः)

XXI. 70. E संगतिः प्रीतौ 76. लूनः पानकामी

४ D adds: एकविंशपरिवृत्ति-

XXII. 36. E अर्यो निमग्नः

46. A B C रामो for शमी. D शनि for मुनि

Days	Vakya	r o ,	Saṃskāra-varṇa
49	सर्पशं भरत्	5 5 17	— 2
50			(अस्तम्)
52	युवा लभसरः	5 3 41	— 2
55	इज्यो यज्ञे शौरिः	5 1 10	— 2
58	जयी हरिवरः	4 28 18	— 2
61	क्षोणीशः प्रवीरः	4 25 56	— 2
64	रुद्रो वरभार्यः	4 24 22	— 1
66			(उदयः)
67	देवो गौरीभार्यः	4 23 48	— 1 (निवृत्तिः)
70	भूपो भूरिभार्यः	4 24 14	— 1
73	चण्डीशः प्रभाद्यः	4 25 36	— 1
76	भवेत्सुखं भव्यम्	4 27 44	— 1
80	गज्जायोनिः शौरिः	5 1 33	— 2
86	ईशार्दनो मारः	5 8 50	— 2
92	लीलास्थः कुमारः	5 17 33	— 2
100	जिनो ज्ञानतुङ्गः	6 0 8	— 3 (अस्तम्)
108	सत्त्वाल्योऽचलः	6 13 47	— 3
116	कृष्णस्सारतत्त्वम्	6 27 51	— 4

(४ वाक्यं 24. 'श्रेष्ठः' * (22) बुधस्य) △

आद्यन्तवाक्यं बुधस्य 'दारेशः' (528)

॥ इति बुधस्य महावाक्यं समाप्तम् ॥

- XXII. 49. A B शनो 52. E कर्विलभशालः 55. E ईङ्गयो
 61. B vakya left out. 73. ABD तुङ्गस्यारो (B धूरो) भव्यः
 86. A B ईशमग्ने 100. A B D दारी and C दानी for जिनो
 108. A B C D सत्या 116. E कृष्णसंश्रितो वित्
 ४ D adds: द्वारिंशत्यरिवृति- * D श्रेष्ठा △ D adds सम्पूर्णम् ।

गुरोर्महावृत्यानि

परिवृत्तिः I

<i>Days</i>	<i>Vakyā</i>	<i>r o ,</i>	<i>Samskara-varṇa</i>
15			(उदयः)
30	हरीतो नीतिबित्	6 6 28	— 4
60	नूपुरं कान्तिमत्	6 12 10	— 5
90	दण्डतापस्तीक्ष्णः	6 16 38	— 5
110	कुम्भजः पीतार्णः	6 18 41	— 5
130	विश्वाधिकस्तुतिः	6 19 44	— 6 (वकः)
150	दण्डधीः कृतान्तः	6 19 38	— 6
165	घवो जायाच्छ्रितः	6 18 49	— 6
175	देवः सत्यचितः	6 17 48	— 6
185	गर्विता पतीच्छुः	6 16 43	— 7
195	वीरात्मा कुन्तेच्छुः	6 15 24	— 7
204	राज्यं भूपतिस्थम्	6 14 12	— 7
214	क्षोणीन्द्रः कृतार्थः	6 12 56	— 7
224	रामः पुण्यचितः	6 11 52	— 6
234	प्राज्ञः कार्या स्तुतिः	6 11 2	— 6
249	घैर्यं नृपवित्तम्	6 10 19	— 6 (निवृत्तिः)
269	शूरो नृपाचितः	6 10 25	— 6
289	कप्वः पुण्यतमः	6 11 41	— 5
309	घवः श्लाघ्यतमः	6 13 49	— 5
339	स्तेनो हैयतमः	6 18 6	— 5

-
- I. 30. Before this D adds: पश्चादुदये गुरुः | 110. A om.
 four letters in the middle. E पविर्जयति स
 165. A घवो; C द्वो. D दया; E जया 185. A B पितेच्छुः
 269. D निव्याचितः; E नृपस्तुतः 289. A B काण्डः

Days	Vākya	r o ,	Samskara-varna
369	दानवः कतुसुट्	6 24 8	— 5
384			(अस्तम्)
399	ईशोऽनूनसत्त्वः	7 0 50	— 4

(△ वाक्यं 21. 'यज्ञो' ⊕ (1) गुरोः)

परिवृत्तिः II

			(उदयः)
30	वायसो निस्सत्त्वः	7 7 14	— 4
60	रामः प्रियसत्त्वः	7 12 52	— 4
90	श्लाघ्यः सत्यसंवित्	7 17 13	— 4
110	जनो धृष्टोऽसिभृत्	7 19 8	— 4
130	रत्नं नेत्रोत्सवम्	7 20 2	— 4 (वकः)
150	सत्त्वाधिकः सुंभः	7 19 47	— 4
165	देवो दिव्योत्सवः	7 18 48	— 4
175	दृढं सेव्यं सत्त्वः	7 17 48	— 5
185	गङ्गातोयं सोमम्	7 16 33	— 5
195	प्रियामयः सोमः	7 15 12	— 5
204	लग्नभोज्यं सत्त्वः	7 14 3	— 5
214	देवप्रियः सोमः	7 12 48	— 5
224	देवोऽर्च्यः कंसमुट्	7 11 48	— 5
234	जिनः कृपासद्वा	7 11 8	— 5
249	हरो नित्यः सोमः	7 10 28	— 5 (निवृत्तिः)
269	तत्त्वज्ञः कथावित्	7 10 46	— 4

I. △ D adds प्रथमपरिवृत्ति- ⊕ D यशः

II. 30. A B विश्वासो 110. A B दुष्टो 130. C त्वचः

150. C सत्याधिका शुभः 175. A gap for सेव्यं 195. E प्रयो

204. A B om. श 284. A B C D जनः

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varna</i>
289	श्रीकरः पाथोभृत्	7 12 12	— 4
309	बली भूपः सोऽभूत्	7 14 33	— 4
339	शूरो धृष्टः साम्बः	7 19 25	— 3
369	क्षत्रं शरसङ्गः	7 25 26	— 3
384			(अस्तम्)
399	मुनिरत्नं जलम्	8 2 5	— 3

(△वाक्यं 21. 'रत्न' १ (2) गुरोः)

परिवृत्ति: III

			(उदयः)
30	सवाहुर्नृहरिः	8 8 37	— 2
60	इन्द्रो वन्यो हरिः	8 14 20	— 2
90	भवो दिव्योदयः	8 18 44	— 1
110	धीगो नारीदर्पः	8 20 39	— 1
130	कलिकरं जन्यम्	8 21 31	— 1 (वक्रः)
150	पुष्यकरो जपः	8 21 11	— 1
165	सेनानी राजन्यः	8 20 7	— 1
175	गानाधिको हयः	8 19 3	— 1
185	क्षोणीशः पादपः	8 17 56	— 1
195	शत्रुश्चापजन्यः	8 16 25	— 1
204	पुष्यात्मा याजकः	8 15 11	— 1
214	धर्मश्लाघ्यो जयः	8 13 59	— 1
224	रत्नं श्लाघ्यं देयम्	8 13 2	— 1

II. 289. A B D कथावित् (D-भृत) Δ D adds: द्वितीयपरिवृति-

III. 110. A B दिव्यः for दर्पः 165. E. सेना नीरजस्यः

175. D लीला for गाना. D हेयः 214. D - इयः E ज्ञः

<i>Days</i>	<i>Vākyā</i>	<i>r o ,</i>	<i>Samskara-varna</i>
284	रुद्रः प्रियदीपः	8 12 22	— 1
249	बाणकाव्यं जयम्	8 11 53	— 1 (निवृत्तिः)
269	पुत्रः प्रियजन्यः	8 12 21	— 1
289	मायादी कुहकः	8 14 15	— 1
309	सुखितः कन्दर्पः	8 16 27	— 1
339	लीलापरो जनः	8 21 33	— 0
369	श्रीमान् संकन्दनः	8 27 52	— 0
384			(अस्तम्)
399	रेवा वनाधिका	9 4 42	+ 1

(४ वाक्यं 21. 'गानं' (3) गुरोः)

परिवृत्तिः IV

			(उदयः)
15			
30	योगः पुण्याधिकाः	9 11 31	+ 1
60	क्षत्रसेव्या धरा	9 17 26	+ 2
90	लग्ना श्रीश्रीधरे	9 22 3	+ 2
110	स्तनौ वराधिगौ	9 24 6	+ 3
130	वनशूरा शिल्मी	9 25 4	+ 3 (वक्रः)
150	अर्णवसुद्धा गौः	9 24 50	+ 3
165	देवा गुरुघीगाः	9 23 48	+ 3
175	विवस्ता श्रीलाङ्गी	9 22 44	+ 3
185	नागाः करालाङ्गाः	9 21 30	+ 3

III. 249. C कार्यः; D कार्य- . D E जन्यम् 269. E पुरुः

289. A B D कुन्दकः 399. A B C एविर्मानुषमः

४ D adds: त्रुतीयपरिवृत्ति-

IV. 30. A B मोगाः ; D E योगः. D E विके 130. D धीगौ for शिल्मी

185. A B नागी करालाङ्गी

<i>Days</i>	<i>Vākya</i>	<i>r o ,</i>	<i>Samskara-varna</i>
195	वने निरुद्धा गौः	9 20 4	+ 3
204	उमा दयेद्वाङ्गी	9 18 50	+ 3
214	शूली सेव्यो धीगौः	9 17 35	+ 3
224	चण्डता योधगा	9 16 36	+ 3
284	क्षोणीशा युद्धाङ्गाः	9 15 56	+ 3
249	दाराशशयेद्वाङ्गाः	9 15 28	+ 3 (निवृत्तिः)
269	नूनं तोयधीर्गौः	9 16 0	+ 3
289	अश्वस्था युद्धाङ्गाः	9 17 40	+ 3
309	सत्या निरुद्धाङ्गी	9 20 17	+ 3
389	बाला सरेद्वाङ्गी	9 25 33	+ 3
369	नानारका नृपालाः	10 2 0	+ 3
384			(अस्तम्)
399	अद्या धेनूनां यवाः	10 9 10	+ 4

(⊕वाक्यं 21. 'वनं' (4) गुरोः)

परिवृत्तिः V

15			(उदयः)
30	नृपतिथानं कुम्भी	10 16 10	+ 4
60	गौरी रुद्रनयोदा	10 22 23	+ 4
90	चापसारा नृपेशाः	10 27 16	+ 5
110	धराधारा नृपेशाः	10 29 29	+ 5

IV. 204. C ङ्ग 224. A गण्डता ; B चण्डता-; E चण्डता-;
 A B D युद्धाङ्गाः ; C योद्वाङ्गा 369. C adds: 384. प्रागस्तं गुरोः
 399. A B आद्य ; C. D. अद्य. A B C D शुचा
 ⊕ D adds चतुर्थपरिवृत्ति

V. ३०. Before this C adds : प्रागुदयं गुरोः
 60. A B नयमात् ; C D ल्लानयमा

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varna</i>
130	कण्वो ज्ञानाद्यो यमी	11 0 41	+ 5 (वकः)
150	चण्डी नूनं कुपिता	11 0 36	+ 6
165	रघौ धरा नियता	10 29 42	+ 6
175	शिवा हरे नियता	10 28 45	+ 6
185	नागास्सत्रे नियताः	10 27 30	+ 6
195	हीनचारा नापिताः	10 26 8	+ 6
204	अर्णवे रत्नपाताः	10 24 50	+ 6
214	बाली गिरिनिपाती	10 23 34	+ 6
224	धीरा रुद्रा नियताः	10 22 29	+ 6
234	शिवङ्करा नियताः	10 21 45	+ 6
249	प्रियपुत्रो नापितः	10 21 12	+ 6 (निवृतिः)
269	स्थूलाकारा नृपेशाः	10 21 37	+ 5
289	जनो गुरुर्नित्यात्मा	10 23 8	+ 5
309	शिवा स्मरन्नकामा	10 25 45	+ 5
339	लभः पीनकुपात्मा	11 1 3	+ 5
369	हरिसेना कपिशा	11 7 28	+ 5
384			(अस्तम्)
399	विश्ववन्द्यः पुष्यात्मा	11 14 44	+ 5

(० वाक्यं 21. ३ 'मनुः' (5) गुरोः)

V. 130. A B कण्डुः ; D काल

185. E गाना for नागा. E निकृताः 204. E अर्णवो रत्नपाता

214. A B C D पातात् 249. A B प्रियः पुत्रैरतः पिता; C पुत्रानां पिता

289. A Gap for two letters after गु

339. C गानाय नित्यं पद्मा ; E लभभूतः कम्पाद्मा 369. C कपीशः

५ D adds पञ्चमपरिवृत्ति- ३ C D मुनि

परिवृत्तिः VI

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varna</i>
15			(उदयः)
30	रमण्यः प्रियकामा:	11 21 52	+ 5
60	तोयजैरच्या पद्मा	11 28 16	+ 5
90	धन्यो गोमान्	0 3 19	+ 5
110	प्रभा मणौ	0 5 42	+ 5
130	स्तेनाऽसती	0 7 6	+ 6
150	वन्दा सीता	0 7 14	+ 6 (वकः)
165	अम्बा स्तुता	0 6 30	+ 6
175	चला मत्ता	0 5 36	+ 6
185	लुखी भोक्ता	0 4 27	+ 7
195	स्तनलिप्सा	0 3 6	+ 7
204	देवा: पार्था:	0 1 48	+ 7
214	धीरोऽसौ	0 0 29	+ 7
224	श्रीरुद्धो राज्यकर्ता	11 29 22	+ 6
234	सत्रे हरः कोपिता	11 28 27	+ 6
249	सवरसा प्रिया कान्ता	11 27 47	+ 6 (निवृत्तिः)
269	नानादुःखाद्या कुन्ती	11 28 0	+ 6
289	मन्त्रधरः पुण्यात्मा	11 29 25	+ 5
309	ईशो यमी	0 1 50	+ 5
339	धर्मः स्तोमैः	0 6 59	+ 5
363	रुद्धो लोकात्मा	0 13 22	+ 5

VI 110. A B मणौ:

195. C D तनुलिप्सा

214. A B E धुरोत्था:

224. A B कृताम् for कर्ता

234. A B हर-

339. A B धर्मश्चात्मा

249. A B D प्रिय-

Days	Vakya	r o	Samskāra-varṇa
384			(अस्तम्)
399	अङ्गना रेमे	0 20 30	+ 5

(४ वाक्यं 21. * 'ततुः' (6) गुरोः)

परिवृत्तिः VII

15			(उदयः)
30	युवेष्टु रामा	0 27 41	+ 5
60	दानवो नयात्मा	1 4 8	+ 5
90	वीरो धनुष्कामी	1 9 24	+ 5
110	कृष्णपाल्या कृष्णा	1 11 51	+ 5
130	सारङ्गः कम्पात्मा	1 13 27	+ 5
150	देवलः पुण्यात्मा	1 13 48	+ 5 (वक्तः)
165	प्रिया श्लाघ्यकुचा	1 13 12	+ 6
175	माद्रीप्रिया कुन्ती	1 12 25	+ 6
185	स्तव्यः पुण्यकर्ता	1 11 16	+ 6
195	वनान्नाः कपोताः	1 10 4	+ 6
204	दावदीनः पक्षी	1 8 48	+ 6
214	शूरसेनः कृती	1 7 25	+ 6
224	काम्यस्तनी कान्ता	1 6 11	+ 6
234	वन्याशनः पक्षी	1 5 14	+ 6
249	रुस्वने कृती	1 4 22	+ 6
269	कुरवो नृपेशाः	1 4 21	+ 5 (निवृत्तिः)

VI. 399. B om. the vakya. A अङ्गनाऽङ्गरेमे

॥ B adds पृष्ठपरिवृत्ति. * A B D स्त्वं for ततु

VII. 180. A B कृपात्मा 195. A B D वनानां

234. E वना for वन्या 269. D कुञ्चचो for कुरवो

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskāra-varṇa</i>
289	शीँ मानकामे	1 5 35	+ 5
309	ईशसूनुः कुम्भी	1 7 50	+ 4
339	शंभुरीड्यः पक्वैः	1 12 45	+ 4
369	नानाधान्या कुम्भी	1 19 0	+ 4
384			(अस्तम्)
399	सानुचराः कोलाः	1 26 7	+ 3

(† वाक्यं 21. 'सेना' (7) गुरोः)

परिवृत्तिः VIII

15			(उदयः)
30	गानलम्भा रागाः	2 3 3	+ 3
60	धराधीनो रागी	2 9 29	+ 3
90	युवभार्या श्रेष्ठा	2 14 41	+ 2
110	भार्या सेव्या रात्रौ	2 17 14	+ 2
130	कामजाया श्रेष्ठा	2 18 51	+ 2
150	सत्याधिका रुद्राः	2 19 17	+ 2 (वकः)
165	शुभोदया रुद्राः	2 18 45	+ 2
175	लम्जया रुद्राः	2 18 3	+ 2
185	स्विज्ञाः सर्पाः कूरा	2 17 2	+ 2
195	सत्त्वमयो रज्जी	2 15 47	+ 3
204	बालो विद्यारागी	2 14 33	+ 3
214	निन्द्या लोके खलाः	2 13 10	+ 3
224	मशकाः स्युः कूराः	2 11 55	+ 2

- VII. 289. C शीलात्मा न कामी 369. A B धान्यः; D धान्य-
 399. A B कालाः; D कलाः: † D adds : सप्तमपरिवृत्ति-
- VIII. 175. A B ल्याहयो; C लीनजाया. A B नृपाः for रुद्राः
 185. C सत्यं for सर्पाः

Days	Vakya	r o .	Samskara-varna.
234	विष्णुर्नम्यः श्रेष्ठः:	2 10 54	+ 2
249	शमधनाः श्रेष्ठाः:	2 9 55	+ 2
269	विवृद्धा नरेन्द्राः:	2 9 44	+ 2 (निवृत्तिः)
289	शिवो नम्यः श्रेष्ठः:	2 10 45	+ 2
309	धवः वियापीलै	2 12 49	+ 1
339	पुत्रस्थाः पुरन्ध्रध्याः:	2 17 21	+ 1
369	विप्रो गुरुः श्रेयान्	2 23 24	+ 1
384			(अस्तम्)
399	जैना ज्ञानबाह्याः:	3 0 8	+ 1

(४ वाक्यं 21. 'दानं' (8) गुरोः)

परिवृत्तिः IX

15			(उदयः)
30	अन्नस्थानेऽङ्गना	3 7 0	+ 0
60	पापो लङ्गालयः	3 13 11	— 1
90	भूपो जयश्चाध्यः	3 18 14	— 1
110	युवा नारीश्चाध्यः	3 20 41	— 1
130	पुण्यो रुद्रालयः	3 22 11	— 1
150	शूलि रुद्रगात्रम्	3 22 35	— 2 (वकः)
165	अस्मिः कूरगात्रः	3 22 0	— 2
175	दयापरो गुरुः	3 21 18	— 2
185	सत्यज्ञः श्रीगुरुः	3 20 17	— 2

VIII. 234. A श्रेष्ठः; D श्रेष्ठाः;

269. A B D विष्णेद्वा ; E विवृद्धा

289. E रौद्रैः for श्रेष्ठः

339. C पुत्रार्थः. C D E पुरन्ध्रध्यः

399. A B D जैना ; E जिनाः. A B बात्याः ; D पात्याः

४ D adds : अष्टमपरिवृत्ति-

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varṇa</i>
195	श्रियाधिकं गात्रम्	3 19 12	— 2
204	कृष्णसत्यं गुरुः	3 17 51	— 2
214	हरचार्यं गिरिः	3 16 28	— 2
224	वैद्यमुख्योऽम्बष्टः	3 15 14	— 2
234	काव्यो भूपालारिः	3 14 11	— 2
249	पुण्याङ्गो योगीन्द्रः	3 13 11	— 2
269	धर्माश्रयो गुरुः	3 12 59	— 2 (निवृत्तिः)
289	विष्णुलोकगुरुः	3 13 54	— 2
309	ईशो मान्यगिरिः	3 15 20	— 2
339	सेव्यं नारीगात्रम्	3 20 17	— 2
369	प्रज्ञातुरो बालः	3 26 2	— 3
384			(अस्तम्)
399	वलारिन्भोगः	4 2 34	— 3

(*वाक्यं 21. 'धनं' (9) गुरोः)

परिवृत्तिः X

15			(उदयः)
30	प्रियाधीनो भर्गः	4 9 12	— 3
60	मुनिमान्यो भर्गः	4 15 5	— 3
90	क्षामो धान्याभावः	4 19 56	— 4
110	कम्प्यारी रावणः	4 22 11	— 5
130	हरो गौरीवशः	4 23 28	— 5

- IX. 204. A B सत्यगुरुः 214. C चापः; D चापे. D गुरुः for गिरिः
 224. A B D वैद्यो मुख्यो गुरुः; C वैद्यो
 309. C D गुरुः 369. C D प्राज्ञतरो 399. A B D बालरि
 (A gap for बा); C E वलश्रीः C E नामागः
 * D adds : नष्मपरिवृत्ति-

Days	Vakya	r	o	,	Samskara-varna
150	रविगुरुवर्षमः	4	23	42	— 5 (वकः)
165	वनं गुरुवशम्	4	23	4	— 5
175	वैद्यश्रेष्ठो विष्णुः	4	22	14	— 5
185	भूपः करभूतिः	4	21	14	— 6
195	धर्माधिकं भूतम्	4	19	59	— 6
204	युवा जायावृत्तः	4	18	41	— 6
214	गुरुः सत्यवृत्तः	4	17	23	— 6
224	मान्यश्चैत्यवृक्षः	4	16	15	— 6
234	तपोमयो विष्णुः	4	15	16	— 5
249	करो भूपवशः	4	14	21	— 5
269	लक्ष्या भूर्पूमिः	4	14	13	— 5
289	लोकमान्यो विष्णुः	4	14	13	— 5 (निवृत्तिः)
309	हरिच्छेदं वर्म	4	17	28	— 5
339	वालिपुरं भूमृत	4	21	34	— 4
369	दयासान्द्रो भवः	4	27	18	— 4
384					(अस्तमः)
399	प्रौढाङ्गनः शिवः	4	3	42	— 4

(इ वाक्यं 21. 'नियं ' ४ (10) गुरोः)

परिवृत्तिः XI

15					(उदयः)
30	पियो नन्दः शिशुः	5	10	12	— 5
60	धर्मो मुख्यः शमः	5	15	59	— 5
90	रोगी नरः शीर्णः	5	20	82	— 5

X. 175. वैद्यः A B D करो and E क्रो for श्रेष्ठो 185. A B भूपो नरः;

C मान्यकरो 195. D भूतः 214. A B D E गौरः सत्यवृत्तः

269. A B D E लक्ष्या for लक्ष्या 309. D अरि-; E हरे-

इ D adds दशमपरिवृत्ति- ४ E नयः;

XI. 30. C प्रायो

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varna</i>
110	संगी श्लीरमणः	5 22 37	— 5
130	शुभो गुरुः शान्तः	5 23 45	— 6
150	देवगुरुः शान्तः	5 23 48	— 6 (वक्तः)
165	ज्ञानगुरुः शक्तः	5 23 0	— 6
175	सूनुः श्रेष्ठमतिः	5 22 7	— 6
185	पानाद्वयो रामास्यः	5 21 1	— 7
195	गर्वेद्धः कामेष्पुः	5 19 43	— 7
204	अङ्गदः कामस्यः	5 18 30	— 7
214	श्लिया सेव्यं शीथु	5 17 12	— 7
224	सुनीतिः पद्मेष्पुः	5 16 7	— 7
234	श्लाघ्यं मयमतम्	5 15 13	— 6
249	चोरो वध्यो मतः	5 14 26	— 6 (निवृत्तिः)
269	हरिविद्यामूर्तिः	5 14 28	— 6
289	स्थूलो मान्यो मणिः	5 15 37	— 5
309	रुदसर्पे मणिः	5 17 42	— 5
339	स्तुत्यः श्रीरमणः	5 22 6	— 5
369	लझो हरौ मणिः	5 28 3	— 5
384			(अस्तम्)
339	कलावानुकीशः	6 4 31	— 5

(४ वाक्यं 21. 'पुण्यं' (11) गुरोः)

आद्यन्तवाक्यं 'योगीन्द्रः' (231)

॥ इति गुरोर्महावाक्यं समाप्तम् ॥

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XI. 165. C ज्ञानी गुरुमूर्तिः. D शान्तः for शक्तः:	185. A B D कनाद्वयः.
A B D रामास्यः 195. C कामस्यः 204. E कर्मस्यः 224. पद्मेष्पुः	
234. C D E लोकमान्या मतिः (E मान्य-; D मान्यो)	
249. A B D वेदो 269. E हरो 289. A B स्थानमान्यो	
309. C रुदः सर्पे 369. C लझहरो 399. C has an alt. reading नीलं वनतुणम् ४ D adds एकादशपरिवृत्ति-	

॥ शुक्रस्य महावाक्यानि ४ ॥

परिवृत्तिः I

<i>Days</i>	<i>Vakyā</i>	<i>r</i>	<i>o</i>	,	<i>Samskara-varṇa</i>	
30						(उदयः)
40	ज्ञानेद्धः कविः पुण्यः	4	19	0	— 1	— 1
80	नरैंजैश्च नमैः	6	8	20	— 0	+ 0
110	मुनिर्मान्यः सृष्टामिः	7	15	5	+ $\frac{1}{2}$	— 0
140	शीलाद्या राजपोष्याः	8	21	35	+ 1	+ 1
160	विष्णुर्मान्यो धियाद्यैः	9	15	54	+ 1	+ 1
180	धवाधीना नायिका स्त्री	10	9	49	+ 1	+ 2
195	प्रियसुखा नित्यं नराः	10	27	12	— 0	+ 2
210	विश्वश्लाघ्याः पुण्यनित्याः	11	13	44	— 0	+ 1
220	सेव्या वरकाया नारी	11	24	17	+ 0	+ 2
230	स्तनभृत्ती	0	4	6	— 0	+ $\frac{1}{2}$
238	तुङ्गपुण्यो ज्ञानी	0	11	36	+ 0	+ 0
246	तीक्ष्णास्तर्पननाः	0	17	56	— 0	+ 0
252	रुद्रः कूराननः	0	22	22	— 0	— 0
258	अग्नितीत्राननः	0	26	0	— 0	— 0
264	विश्वं हरे नूनम्	0	28	44	+ 0	— 0
270	हयो नूनं कोपनः	1	0	18	— 1	— 0
276	नागो नूनं कोपनः	1	— 0	30	— 1	— 0 (बक्तः)
282	दामोदरो यज्ञे	0	28	58	— 1	+ 0
287						(अखलम्)

४ D अथ भृगोवर्षक्यमाह ।

I. 40. C has before this: पश्चादुदयं भृगुः 80. C नरैर्हीनाज्ञानन्दैः ;

E नरैजिनाश्चानग्नैः

140. E शीलाद्यो राजा पोष्यः

210. E विष्णु for विश्व

246. C तीक्ष्णं स्तर्पननम्

264. A B D हर. E तुञ्जम्

270. E हयो

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varna</i>
288	जम्भः शस्त्रापन्नः	0 25 48	— 1 — 0
296	लोकज्ञः श्रेष्ठज्ञः	0 20 13	— 1½ — 0
297			(उदयः)
302	किरातः कठिनः	0 16 21	— 1½ — 0
308	सौबलः कठिनः	0 13 37	— 1½ — 0
314	कालारि: पुरग्नः	0 12 31	— 2 — 0 (निवृत्तिः)
320	नानागी: पाठज्ञः	0 13 0	— 1½ — 0
326	यशस्वी पाठज्ञः	0 14 51	— 1½ — 0
332	रघुः सेव्यो रक्षैः	0 17 42	— 2 + 0
338	धीरः पुरारिज्ञः	0 21 29	— 2 — 0
346	बली संखे रुष्टः	0 27 31	— 2 — ½
354	जनभीर्णपो रुष्टः	1 4 8	— 2 — ¼
364	मालालयः पण्डकः	1 13 35	— 2½ — 1
374	शूलं गिरिप्रियम्	1 23 35	— 2 — 1
389	धैर्यं धनुः श्रेष्ठधनम्	2 9 19	— 1½ — 2
404	कामो मुरारिपुत्रः	2 25 51	— 1 — 2
424	शिवो जायाङ्गनाद्यः	3 18 45	+ 0 — 1
444	अङ्गारको विनष्टः	4 12 30	— 0 — ½
474	स्तवार्हः कृष्णज्ञानी	5 18 46	+ 0 + 0
504	बालिशः प्रीतपानः	6 25 33	+ 1 — 0
544	बाला मध्याहेष्टेष्ट्या	8 15 33	+ ½ + 1

I. 288. E शस्त्रापन्नः 296. A B D श्लाघ्यो नरः प्राज्ञः ; E गायनः श्रेष्ठज्ञः
302. A B D कासितः 346. A B D बले संखे रिष्टः 354. A B D

जय भून्तपो 364. A B D पाठकः 374. B om. the *vākya*.

C शूली गैरीड्यः प्रियः E गिरीड्य 389. A B D धीरं धनु-

श्रेष्ठा धीः C E धार्यं धनुः श्रेष्ठाङ्गम् But श्रेष्ठधनम् is required

for the correct samskāravarna. 424. C दिव्या for

जाया 504. B om. the *vākya*. 544. A D बाले मध्याहेष्टेष्ट्या

Days *Vākya* r o , *Samskara-varna*

(अस्तम्)

५५४ ५८४ सूर्यतनुर्नित्यनन्दा 10 6 17 —0 + 1

(६ वाक्यं ३९. 'यज्ञ' (१) भृगोः)

परिवृत्तिः II

30					(उदयः)
40	भूपतिः श्रियादचाननः	11 26 14	—0	—0	
80	इमो मर्यपाटनः	1 15 40	—½	—0	
110	मुनी रात्रिप्रकृष्टः	2 22 5	—1	—½	
140	काले सत्रगः कण्ठः	3 27 31	—1	—1½	
160	ध्वो नारीभिन्नोष्टः	4 20 49	+0	—1½	
180	कृष्णो लोकेशो नित्यम्	5 13 51	—0	—1	
195	विश्वज्ञो नीतिनिभः	6 0 44	—0	—0	
210	गुणश्चापार्तिनिभः	6 16 53	—0	—0	
220	मुनिस्सुप्रीताननः	6 27 5	—0	—0	
230	अथृतनुस्सेनानीः	7 6 40	+0	+0	
238	तीव्रो लोके सूर्योऽग्निः	7 13 26	+1	—0	
246	भोगाधिकैः सेव्योऽग्निः	7 19 34	+1	—0	
252	वरो गिरिस्सुषुर्णः	7 23 24	+1½	—0	
258	निराचाराः सुराचाराः	7 26 20	+2	+0	
264	मान्यो हरिसंगाज्जैः	7 28 15	+3	+0	

I. ५८४. E नन्दा ८ D add is प्रथमपरिवृत्ति-

II. ८०. A B D शंभुर्मत्य ११०. C ऋद्ध and E यज्ञः for रात्रि

१६०. A B D E युवा for ध्वो १८०. C नन्दा: for नित्यम्

२१०. A om. गु; B om. the *vakya*. २३८. C सूर्याग्निः

२५२. C वरा गिरः; E धरा गिरिः; २६४. A D E om. जैः; B ग्रैः

for जैः

<i>Days</i>	<i>Vākya</i>	<i>r o ,</i>	<i>Samskara-varṇa</i>	
270	शशी हरस्यो भूत्यै	7 28 55	+ 4	+ 1 (वक्रः)
276	क्षेणीसुराः संमान्याः	7 27 56	+ 5	+ 1
282	चापे शराः संस्थाप्याः	7 25 16	+ 6½	+ 1
287				(अत्तम्)
288	गिरिपुत्री सदोष्टी	7 21 23	+ 7½	+ 1½
296	पद्मा मत्यैस्सदेष्ट्वा	7 15 51	+ 7½	+ 1
297				(उदयः)
302	विष्णुः श्रेयसे स्थेयान्	7 12 54	+ 6½	+ 1
308	क्षतियाः पार्थाः सेष्याः	7 11 26	+ 7	+ 1
314	गावः पयस्सिक्तोष्टाः	7 11 43	+ 5½	+ 1½
320	धन्या लोके संमान्याः	7 11 19	+ 5	+ 1 (निवृत्तिः)
326	धिनोति कथा शौरे:	7 16 9	+ 5	+ 2
332	वृष्णीद्वाः पार्थीवीराः	7 19 54	+ 4	+ 2
338	विप्रवराः सहोत्राः	7 24 24	+ 3	+ 2
346	मीनयोनिर्जलाद्र्दा	8 1 5	+ 3	+ 2
354	जलदा नादकूराः	8 8 38	+ 2	+ 2
364	शोभाहीः कुन्दापीडाः	8 18 45	+ 1	+ 2½
374	श्रेष्ठा धात्री दयाद्र्दा	8 29 22	+ 1	+ 2
389	सूक्ष्मसयेष्टा नारी	9 15 57	+ 0	+ 2
404	होमा राज्ञां नित्यनित्याः	10 2 58	- 0	+ 1
424	पियश्चन्द्रो नयनानाम्	10 26 12	+ 0	+ 0

II. 276. A हार and B सर for छुराः

288. A B D हरिपुत्रः सदारः. E सदोष्टा

302. A B D E विष्णु श्रव सस्थेयान् (D श्रेयसे, B संस्थेयान्; E श्रेयान्)

308. A B E पार्थसाराः 314. A B E गवां C D पयस्सिक्तोष्टाः

(D न्तो cor. to ल्लो) 320. D सन्यं for धन्या

346. A B जलातीः C E जलाद्र्दाः

<i>Days</i>	<i>Vākya</i>	<i>r o ,</i>	<i>Samskara-varṇa</i>	
444	तृणधान्यात्वं काननम्	11 19 56	—0	—0
474	सानुतरुः स्पष्टः	0 26 7	—1	—½
504	छत्रं राज्ञः श्रेष्ठस्य	2 2 27	—1½	—1
544	गुणी नरो लाटपः	3 20 53	—½	—1
554			(अस्तम्)	
584	वरा नन्द्या मानिनी	5 10 24	— 0	+0

(*वाक्यं 39. 'रत्न' (2) सृगोः)

परिवृत्तिः III

30			(उदयः)	
40	ईद्यो नूनं सेनानीः	7 0 10	+ 0	+0
80	क्षीणधियो हठेष्टाः	8 19 56	+1½	+½
110	अङ्गसरला काष्ठा	9 27 30	+1	+1½
140	अस्त्रभम्भकाया नृपाः	11 4 20	—0	+1
160	स्त्रियो जारकार्या नष्टाः	11 28 12	—0	+½
180	बालः कप्राननः	0 21 34	—0	—0
195	जलजं नार्याननम्	1 8 38	—0	—0
210	दाशो वारिकम्पनः	1 24 58	—1	—0
220	स्तोत्रं मुनीन्द्रयज्ञे	2 5 26	—1	—0
230	स्तेनाशयः कूरज्ञः	2 15 6	—2	—0
238	दिव्यः श्रीरुद्रालयः	2 22 18	—3	—1

II. 444. A B सामधिया कार्यः स्वरः 474. पुष्टः for स्पष्टः

504. A B D E चित्रं for छत्रं

584. C वरनन्द्या. A B मानीनः * D adds द्वितीयपरिवृत्ति-

III. A योऽङ्गमित्रा; B यो हसि and gap. 110. C अङ्गाः सरलकाष्ठाः

160. A B D E कार्यानिष्टाः 180. A B C बलः

210. A B D देशो वारिकम्पनम् (D दाशो) 238. D श्रीरुद्रालयः

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varna</i>	
246	वीरद्वेरिर्लङ्घयः	2 28 24	—3	—1
252	अज्ञं राज्ञां लघिष्ठम्	3 2 30	—4	—1½
258	चण्डो मानी गणस्कृ	3 5 36	—4½	—2
264	सर्वसेनालुशिगम्	3 7 47	—5	—3
270	इभो दानगथ्यलः	3 8 40	—6	—3 (वकः)
276	सोमस्त्रोऽनलसमः	3 7 57	—7	—5
282	रागात्मानङ्गदस्थः	3 5 32	—7½	—6½
287				(अस्तम्)
288	शैवयज्ञो बहुदः	3 1 45	—8	—7½
296	विष्णुमन्त्रं रहसि	2 25 54	—8	—7
297				(उदयः)
302	अस्त्रोग्रा रुद्रसंसत्	2 22 20	—7	—7
308	होमाधिके श्रीतोषः	2 19 58	—5½	—6
314	सेव्योऽधिकश्रीवृत्तः	2 19 17	—4	—5½ (निवृत्तिः)
320	जने निष्ठुरो गुल्मः	2 20 8	—3	—5
326	चापकूरोऽरिणः	2 22 16	—3	—4½
332	धरेशः श्रेष्ठास्त्रवित्	2 25 29	—2	—4
338	गङ्गाधरः क्रौर्यभृत्	2 29 33	—1	—4
346	तुङ्गांशु नीलोत्पलम्	3 5 36	—1	—3
354	वाग्मी प्रियाङ्गपुत्रः	3 12 54	—1	—2
364	रागश्रेष्ठोऽङ्गनोष्टः	3 22 32	—0	—1½
374	घनलीनोऽवनिपः	4 3 9	—0	—1
389	वारि धार्य घनेन	4 19 24	—0	—0

III. 246. A B लुप्यः 258. C मुनि. C E गणस्कृ

264. C E लुभंगः 270. A B D E शुभो. E चण्डः for चलः

288. A C D E यज्ञे. C बहिस्थः 296. A B D E विष्णुर्मन्त्री रहस्यः
(E रहसि) 302. A अस्त्रोग्रा रुद्रसंवित् 308. C हेमाधिके.

A B D E श्रीतोषः 374. ABDE यान

<i>Days</i>	<i>Vākya</i>	<i>r</i>	<i>o</i>	<i>,</i>	<i>Samskara-varṇa</i>
404	अम्बु तनुर्मीनानाम्	5	6	30	+ 0 + 0
424	लक्ष्मीधरा मृष्टान्नाः	5	29	53	+ $\frac{1}{2}$ + 0
444	भूभृत् गुरुतायोनिः	6	23	44	+ 1 — 0
474	कोलानना हठाद्वा	8	0	31	+ $1\frac{1}{2}$ + 1
504	ग्लानिर्जननाधिकाष्ठा	9	8	3	+ 1 + $1\frac{1}{2}$
545	क्षीणसारा नृपा नष्ठाः	10	27	56	— 0 + $\frac{1}{2}$
554					(अस्तम्)
584	इभस्थाः कानने	0	17	40	— 0 + 0

(४ वाक्यं ३९. ‘गानं’ (३) भृगोः)

परिवृत्तिः IV

					(उदयः)
30					
40	भूपः सन्नारियतः	2	7	14	— 1 — 0
80	स्थूलात्मारोगकण्ठः	3	25	37	— 1 — $1\frac{1}{2}$
110	हेमाद्योऽनिशं नृपः	5	1	58	— 0 — 1
140	जनो जनार्चानिष्ठः	6	8	8	— 0 — 0
160	रणयज्ञः सेनानीः	7	1	52	+ 0 + 0
180	सेना शरस्त्रष्टामिः	7	25	7	+ $\frac{1}{2}$ — 0
195	स्तेनविष्यो हठान्नः	8	12	6	+ $1\frac{1}{2}$ — 0
210	मालाहर्षे राजा श्रेयान्	8	28	35	+ 2 + 1
220	नयधना धीश्वाद्याः	9	9	10	+ 3 + 1
230	श्रियाधिका धरेन्द्राः	9	19	12	+ 2 + 2
238	भूमृतरस्लो रागी	9	26	44	+ 2 + 3

III. 504. A B D श्वानो for ग्लानि. A B D काष्ठाः

544. B om. the vākya. A B D वृपाऽनिष्ठाः

584. A D शुभस्थाः ४ D adds : तृतीयपरिवृत्ति-

IV. 40. C यज्ञः; E रसः 80. A B D स्थूलात्म (D त्वा) रोगिकष्ठम्

140. C D जनैदर्शनार्चनानि 220. A B E नयाधीना

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varna</i>	
246	वराङ्गना नृपरागा	10 3 24	+ 2	+ 3
252	वृष्णिसेना नित्यारावा	10 7 54	+ 2	+ 4
258	माला योग्या नृपस्त्रीणाम्	10 11 35	+ 2	+ 4½
264	हेयो विषत्रः कुष्ठात्मा	10 14 18	+ 1½	+ 5
270	मणिसुख्या नृपवाताः	10 15 55	+ 1	+ 6 (वकः)
276	पञ्चाशयानां पाठेच्छा	10 15 2	+ 1½	+ 7
282	शूरा भूपा नित्यं श्रीदाः	10 14 25	+ 2	+ 7½
287				(अस्तम्)
288	सत्कार्यः कनकै राजा	10 11 17	+ 2	+ 8
296	रघोर्मानिनी पीठार्हा	10 5 42	+ 1½	+ 8
297				(उदयः)
302	राजां प्रज्ञा नित्यायासा	10 2 2	+ 1	+ 7
308	बलिधीः श्रद्धापूता	9 29 33	+ 1	+ 5½
314	युवदोरेद्धाः स्त्रैणाः	9 28 41	+ 2	+ 4½ (निवृत्तिः)
320	तरला कुद्धाष्ठीला	9 29 26	+ 1½	+ 3
326	सरापन्ना नित्यं नराः	10 1 25	- 0	+ 2
332	वरा घना नित्यनग्राः	10 4 24	- 0	+ 2
338	वन्दो जनानां पिनाकी	10 8 14	+ 0	+ 1
346	अङ्गभूः कनकेनाढ्या	10 14 30	+ 0	+ 1
354	तर्कपरा नित्यं नग्याः	10 21 16	- 0	+ 0
364	वामा नूनं काम्यानना	11 0 54	- 0	+ 0
374	दानं कार्यं पुण्यज्ञेन	11 11 8	+ 0	- 0

IV. 264. A B D ह्यो 270. A B भूता; C D प्रीता

296. A 2 letters left out. C रघुमानिनी

308. C बालधी; D वलधी; E बलधी A gap for श्रद्धा; B रुद्र A B D E वृता and C भूता, but पूता is required here.

314. A B ध्वो द्वौद्धो स्त्रीणाम् 346. A B कनकनेड्या

Days	Vakya	r	o	Samshāra-varṇa
389	नारी सारकायानना	11	27 20	—0 +0
404	श्रिया वेद्यो यज्ञः	0	14 12	—1 —0
424	देव्या सूनुः पाठज्ञः	1	7 18	—1½ —0
444	दण्डी नुनं श्रेष्ठकृत्	2	0 38	—1½ —1
474	अस्मिस्तनुगः कुष्ठः	3	6 0	+1 —1½
504	शूरप्रियोऽवनीष्ट्यः	4	12 25	+0 —1
544	ईशो योनिस्तनूनाम्	6	1 50	+0 +0
554				(अस्तम्)
584	शुभकरी सत्यज्ञा	7	21 45	—1 +0

(४ वाक्यं 93. 'वनं' (4) भृगोः)

परिवृत्तिः V

30				(उदयः)
40	शूराः प्रियधनाद्याः	9	12 25	+0 +1
80	अम्बा रत्काम्यानना	11	2 30	- 0 +0
110	मूपा धनिनः	0	9 14	—0 —0
140	योगी मृत्युपाटनः	1	15 31	—½ —0
160	दिव्यधनुः खरन्नः	2	9 18	—2 —0
180	सुकरो नागप्रियः	3	2 17	—2 —1
195	ईशो दयागरिष्ठः	3	18 50	—2 —1½
210	अम्बुभृत्यवकरः	4	4 30	—1 —2

IV. 389. A B D सत्र for सार

424. A B दर्पेसूनुः; E सर्वसूनुः 444. A B D चण्डी

474. A B काष्ठः ४ D adds : चतुर्दशपरिवृत्ति-

V. 40. C शूद्राः प्रायो धनाद्याः 140. A gap for -गी मृत्यु

180. E नग 210. A B E अंगुष्ठिः

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varṇa</i>	
220	सम्राट् भोग्यो भूपिण्डः	4 14 27	—1	—2½
230	देवो गिरिविष्टः	4 23 48	—½	—2
238	मूर्खो नून् शिष्टध्रुक्	5 0 25	—½	—2
246	विरतिज्ञो मुनीन्द्रः	5 6 24	+0	—2
222	दाननित्यो मुनीन्द्रः	5 10 8	+0	—2
258	धीमान् श्रीकामो नरः	5 12 59	—0	—2
264	शोभाभृत् कामज्ञोषः	5 14 45	+0	—1½
270	जनैर्मान्यो मुनीन्द्रः	5 15 8	+0	—2 (वक्तः)
276	हिमालये मुनीन्द्रः	5 13 58	+0	—2
282	मुनीज्ञः पद्मनेत्रः	5 11 5	+0	—2
287				(अस्तम्)
288	वनस्थाने मुनीन्द्रः	5 7 4	+0	—2
296	सीरी पानमध्योषः	5 1 27	—0	—1½
197				(उदयः)
302	रागदं रम्यान नम्	4 28 32	—0	—0
308	सेनासारोऽवनीज्ञः	4 27 7	—0	—1 (निवृत्तिः)
314	अरिसंसखे विनष्टः	4 27 20	—0	—½
320	पानधीरवनष्टः	4 29 1	—0	—½
326	शुभा यूनां मानिनी	5 1 45	—0	+0
332	अङ्गे मेना मनोज्ञा	5 5 30	+0	+0
338	धर्मो धनं मुनीनाम्	5 9 59	+0	+0
346	जाया तोष्याशनेन	5 16 18	+0	—0
354	ईशो गिरिमुष्टिज्ञः	5 23 50	—½	—0
364	गविलमस्तपनः	6 3 43	—1	—0
374	सेव्यो भूपश्चापञ्जः	6 14 17	—1	—0

V. 220. C सता for सम्राट् . A B D भूपो for भोग्यो

238. A छृत् and B रूत् for ध्रुक्

288. C भग्नसेना भग्नोऽरिः; D सारधीज्ञो (य cor. to धी); E विज्ञः सेनामध्योऽरिः

296, A B D सारथज्ञो मुनीन्द्रः 374. A B D E स्त्रव्यो

<i>Days</i>	<i>Vākya</i>	<i>r</i>	<i>o</i>	,	<i>Samskāra-varṇa</i>
389	देवो नूनं सुषुङ्गः	7	0	48	$-1\frac{1}{2}$ — 0
404	प्रिया जाया सुखकृत् (?का)	7	18	12	— 2 + 1
424	वनाद्योऽहिकुण्ठाः	8	12	4	— 1 + 1 $\frac{1}{2}$
444	क्षुद्रा स्तेना धीकुण्ठाः	9	6	26	— 1 + 1 $\frac{1}{2}$
474	ज्ञानश्लाघ्या नृपनयाः	10	13	0	— 0 + 1
504	विश्वाधिकाः कृपानिन्माः	11	19	44	— 0 — 0
544	स्तनो धनं कन्यानास्	1	9	6	+ 1 + 0
554					(अस्तम्)
584	दनुजश्रेष्ठः काव्यः	2	28	8	+ 1 --- 1

(⊕ वाक्यं 39. 'मनुः' ३ (5) भृगोः)

आद्यन्तवाक्यप्रमाणं 'मधुकः' (195)

॥ इति शुक्रस्य महावाक्यं समाप्तम् ॥

—:0:—

V. 389. B om. the *vākya*.

504. C E खिकः. C E लिन्नः

544. E स्तनौ 584. A B D दनुजाः श्रेष्ठाः काव्याः. C श्रेष्ठः

⊕ D adds : पञ्चमपरिवृत्ति- ३ C मुनि

शनैर्महावाक्यानि

परिवृत्तिः I

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varna</i>
15			(उदयः)
30	चारो धीरोऽस्तिः	7 29 26	— 6
60	निन्द्यः प्राञ्छिर्हासः	8 2 10	— 7
85	सेवालभ्यो दासः	8 3 47	— 7
110	जलभग्नो दाहः	8 4 38	— 8
130	अधभग्नो देहः	8 4 40	— 8 (वक्रः)
150	सञ्चो घनैर्दैहः	8 4 7	— 8
165	जराल्लनो देहः	8 3 28	— 8
175	अवीरो न देहः	8 2 40	— 8
185	रोमपीनो देहः	8 1 52	— 8
193	लब्यो यज्ञाहर्वेजः	8 1 13	— 8
203	हरिनानादेहः	8 0 28	— 8
213	जभ्यो धीरोत्साहः	7 29 48	— 8
228	राज्ञां धरोत्साहः	7 29 2	— 8
248	खरो दुरासदः	7 28 22	— 8 (निवृत्तिः)
268	जलदा रसेच्छाः	7 28 38	— 7
293	नागो धरासंस्थः	7 29 30	— 7
318	सेनाद्यो न दुःस्थः	8 1 7	— 7
348	शमलीनो हंसः	8 3 55	— 7

I. 30. A B D E चरथीरे 130. C E अधमृक्षिर्दाहः

175. A B D मुखदौर्म and C अधाद्रो for अवीरो

193. C गव्यो यज्ञं दहुः 213. A B धीरसहः; E धीरसहः

268. C D E जलदो रसेच्छुः 293. E नगो

348. A B शब and D शब for शम

Days	Vakya	r o ,	Samshkara-varna
363			(अस्तम्)
378	अरिच्छिद्वो दुःखः	8 7 20	— 7
(४ वाक्यं १९. ' यज्ञः ' (१) शनैः)			

परिवृत्तिः II

15			(उदयः)
30	गर्वनित्यो हासः	8 10 43	— 7
60	रुद्रः क्षाद्यदेहः	8 13 22	— 8
85	विष्णुर्बन्धदेहः	8 14 54	— 8
110	अम्भो मत्स्यदेहः	8 15 40	— 8
130	अधं मत्स्यजिधिः	8 15 40	— 9 (वक्तः)
150	जनमान्यं दधि	8 15 8	— 9
165	वीर्यमोज्यं दुःखम्	8 14 14	— 9
175	मङ्गलं स्यादधि	8 13 35	— 9
185	देवपियं दधि	8 12 48	— 9
193	धेनोः प्राप्यं दुःखम्	8 12 9	— 9
203	गुरुपेयं दुःखम्	8 11 23	— 9
213	सर्वज्ञस्य दधि	8 10 47	— 9
228	अभिनाद्यं दुःखम्	8 10 0	— 9
248	मालाधीनो देहः	8 9 35	— 8 (निवृत्तिः)
268	गवां धनं दोहः	8 9 43	— 8

I. ४ D adds : प्रथमपरिवृत्ति-

- II. 175. C कन्दलम् for स्यादधि 193. ABD धनप्राप्यः; C धेनुप्राप्य
 203. A B वीरपेयं दधि 213. C E संभमः कन्दलः
 268. A B D देहः for दोहः

<i>Days</i>	<i>Vākya</i>	<i>r o</i>	<i>Samskāra-varṇa</i>
293	दण्डे नृपदेहः	8 10 38	— 8
318	नरेन्द्रो यदुजः	8 12 20	— 8
348	तनुमध्यो देहः	8 15 6	— 8
363			(अस्तम्)
378	कलहो यदुजः	8 18 31	— 8

(*वाक्यं 19. 'रतं' (2) शनेः)

परिवृत्तिः III

			(उदयः)
15			
30	ईशः परदेहः	8 21 50	— 8
60	धीरो वरदेहः	8 24 29	— 8
85	क्षोणीशो रजोन्धः	8 25 56	— 9
110	अवन्ती राजेद्वाः	8 26 40	— 9 (वक्तः)
130	स्थूलाचारो जलः	8 26 37	— 9
150	लीनान्तरं दुग्धम्	8 26 3	— 9
165	सानुः शरदृष्टः	8 25 7	— 9
175	क्षीरद्वारं दधि	8 24 26	— 9
185	स्थूलं गुह दुग्धम्	8 23 37	— 9
193	धर्मश्रेष्ठो हैलिः	8 22 59	— 9
203	वर्ज्ये रात्रौ दधि	8 22 14	— 9
213	जलपात्रं दुग्धम्	8 21 38	— 9
228	क्षीणो नरो जलः	8 20 56	— 9
248	बलो निद्राजलः	8 20 33	— 9 (निवृत्तिः)
268	देवा निद्रां जहुः	8 20 48	— 8

II. 378. C कुलहो

⊕ D adds: द्वितीयपरिवृत्ति-

III. B रजेद्वः ; D राजेद्वः

110. A B D रजोन्धः ; C राजेद्वः

130. A B स्थलचरो

165. B om. the vākya.

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varṇa</i>
293	कविः करदेहः	8 21 41	— 8
318	गिरिगुरुदेहः	8 23 23	— 8
348	प्रियश्चन्द्रदेहः	8 26 12	— 8
363			(अस्तम्)
378	अमोघरो दित्सुः	8 29 40	— 7

(४ वाक्यं 19. 'गानं' (3) शनेः)

परिवृत्तिः IV

15			(उदयः)
30	समरो निधिदः	9 2 57	— 8
60	बली मानेद्वाजिः	9 5 33	— 8
85	नानार्थो निधिदः	9 7 0	— 8
110	अश्वः सन्नद्वाजिः	9 7 40	— 8 (वक्रः)
130	फलेष्टुर्निधिदः	9 7 32	— 8
150	कामतनुर्धुन्धुः	9 6 51	— 9
165	दाशो मीनधीद्वः	9 5 58	— 9
175	शक्या मानद्वार्द्धम्	9 5 15	— 9
185	सरस्वान् विभाषिद्वः	9 4 27	— 9
193	देवो गानधीद्वः	9 3 48	— 9
203	वनगा नीलाभिद्वः	9 3 4	— 9
213	हरिद्रो निधीद्वः	9 2 28	— 9
228	कामुको निधीद्वः	9 1 51	— 9

III. 293. A B E रविः for कविः 378. A B अम्बा धरजा हि

४ D adds : तृतीयपरिवृत्ति-

IV. 150. A B C D धूलः for धुन्धुः 165. A B धीदः

203. A E निलाभिः 213. A B D E हारि रत्नेद्वोऽभिदः (D रत्नेद्वलिः)

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varna</i>
248	तारको निधीङ्कः	9 1 26	— 9 (निवृत्तिः)
268	पावको निधिदः	9 1 41	— 8
293	विश्वश्रीर्निधिदः	9 2 44	— 8
318	तरबो निधिदः	9 4 26	— 8
348	कुरुः सन्दद्धासिः	9 7 21	— 7
363			(अस्तम्)
378	रामो नयधीस्यः	9 10 52	— 7

(४ वाक्यं 19. 'वनं' (4) शनेः)

परिवृत्तिः V

			(उदयः)
15			
30	दानबो युद्धेष्टुः	9 14 8	— 7
60	गर्वितः केलिस्थः	9 16 43	— 7
85	जनो जयधीस्यः	9 18 8	— 7
110	स्तवार्हो युद्धेष्टुः	9 18 46	— 7 (वकः)
130	जलहयोऽविधस्थः	9 18 38	— 7
150	बाणार्थी पुलिन्दः	9 17 53	— 8
165	दाशस्तोयाधीहः	9 16 58	— 8
175	भूपतिर्युद्धार्हः	9 16 14	— 8
185	मूर्खात्मा पुलिन्दः	9 15 25	— 8
193	सत्त्ववान् पुलिन्दः	9 14 47	— 8

IV. 318. A B D E तनुर्वनालिजः 378. C D नयधीच्छुः

4 D adds : चतुर्थपरिवृत्ति-

V. 130. A B C E हेयो 165. A E दानी सोऽयं धीदः B om.
the vakya.

185. C. मूर्खश्रीः ; E मुखाशीः. C E काळाहि: for पुलिन्दः

<i>Days</i>	<i>Vakya</i>	<i>r</i>	<i>o</i>	,	<i>Samskara-varna</i>
203	मीनो भोज्योऽविजः	9	14	5	— 8
213	हरः क्षाद्योऽवेन्दुः	9	13	28	— 8
228	कामारियुद्धार्हः	9	12	51	— 8
248	बालः प्रियोऽन्धसः	9	12	33	— 7 (निवृत्तिः)
268	कामारिव्यालस्थः	9	12	51	— 7
293	क्षोणी लोकघित्सुः	9	13	56	— 7
318	विश्वमान्या धृतिः	9	15	44	— 6
348	जम्भा युद्धार्तः	9	18	48	— 6
363					(अस्तम्)
378	विकाराद्विलितः	9	22	14	— 6

(४ वाक्यं 19. 'मुनिः' (5) शनैः)

परिवृत्तिः VI

					(उदयः)
15					
30	शूली मन्त्रधाम	9	25	35	— 5
60	जनो जारोऽधमः	9	28	8	— 5
85	गङ्गाधारो धर्मः	9	29	33	— 5
110	धर्माधारो धर्मः	9	29	59	— 5
130	नानाज्ञाननियमः	10	0	0	— 5 (वकः)
150	गण्यो धीरधर्मः	9	29	13	— 5
165	तुष्टिर्दारधर्मः	9	28	16	— 5
175	नागः संरुद्धाशः	9	27	30	— 5
185	अम्भत्तरलोमिं	9	26	40	— 5

V. 228. A B कामी नि for कामारि;

293. A B E लोकाद्वि सः 378. A B ब्रीलार्तः

४ D adds पञ्चमपरिवृत्ति-

VI. 60. E जरा धाम 85. C D धरो 150. C D गश्चो. C धीरधर्मः

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varṇa</i>
110	नारी वस्त्रनिष्काढया	10 24 20	+ 1 (वक्तः)
130	योग्या विश्रा नृपाच्याः	10 24 11	+ 1
150	श्रेष्ठाभ्वरा नायिका	10 23 22	+ 1
165	श्रेष्ठा स्त्री रत्नकल्पा	10 22 22	+ 1
175	शूलीपरा निष्पापाः	10 21 35	+ 1
185	लोभिनरा निष्कृपाः	10 20 43	+ 1
193	मानिनी रत्नकल्पा	10 20 5	+ 1
203	कूरधियो निष्कृपाः	10 19 22	+ 1
213	भवजाया नित्येद्या	10 18 44	+ 1
228	पुण्यजयिनः पूज्याः	10 18 11	+ 1
248	होमसेव्योऽस्मिः पुष्टैः	10 17 58	+ 1 (निवृत्तिः))
268	श्रेष्ठा जाया नित्याद्या	10 18 22	+ 1
293	अश्वाधिका नायकाः	10 19 40	+ 1
318	हेलाद्या राज्ञः कन्मा	10 21 38	+ 1
348	क्षोणीभूद्रवपुष्टैः	10 24 56	+ 1
363			(अस्तम्)
378	भवदारा नित्येद्याः	10 28 44	+ 1

(१ वाक्यं 19. 'दानं' (8) शनेः)

परिवृत्तिः IX

15			(उदयः)
30	सेव्या रत्नकल्पा स्त्री	11 2 17	+ 2

VIII. 175. A B शार्ङ्गिपरा 185. E लोभान्नरा: 193. A E रत्नकल्पा
 213. B From 213 in this set to 213 in the next,
 9th, set left out. 228. A E कोपदायिनः for पुण्यजयिनः
 348. C D E करान्नपुष्टा (D पुष्टा) १ D adds: अष्टमपरिवृत्ति-

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varna</i>
60	गानमङ्गः कपाली	11 5 3	+ 3
85	तुङ्गसंतनी काम्याङ्गी	11 6 36	+ 3
110	दयासन्ना कपिला	11 7 18	+ 3 (वक्रः)
130	नन्दसूनुः कपिला	11 7 10	+ 3
150	वरतनुः काम्याङ्गी	11 6 24	+ 3
165	शूरात्मानः कुपाला:	11 5 25	+ 3
175	शूलभृत्रात्थयोगी	11 4 35	+ 3
185	गर्भेऽङ्गनोऽङ्गाङ्गी	11 3 43	+ 3
193	प्रज्ञालुर्णित्ययोगी	11 3 2	+ 3
203	पुरारिन्तिययोगी	11 2 21	+ 3
213	शोभापन्नः कपाली	11 1 45	+ 3
228	जानकी निष्काढ्याङ्गी	11 1 8	+ 3
248	शशिनो नित्यकला	11 0 55	+ 3 (निवृत्तिः)
268	श्रेष्ठा यज्ञयोग्या गौः	11 1 22	+ 3
293	सगरो नृपस्त्यागी	11 2 37	+ 3
318	कुम्भमूर्णित्ययज्वा	11 4 41	+ 4
348	यज्ञहीनः पापवान्	11 8 1	+ 4
368			(अस्तम्)
378	शशी कन्याकल्पवान्	11 11 55	+ 7

(△ वाक्यं 19. 'धनं' (9) शनैः :)

परिवृत्तिः X

(उदयः :)

15			
80	संगी शश्यायां युवा	11 15 37	+ 4

IX. 165. C शूलात्मानः 193. A E शशाङ्गो (E प्रशोऽङ्गः) नृपस्त्यागी

213. A शोभा यज्ञकपाले 228. C निष्काम्याङ्गी

318. E कुम्भमूर्णित्य 348. A B यज्वा for यज्ञ

△ D adds : नवमपरिवृत्ति-

<i>Days</i>	<i>Vakya</i>	<i>r o ,</i>	<i>Samskara-varna</i>
60	हरजुष्टा कम्पभूः ९	11 18 28	+ 4
85	सेनानी राज्यकर्ता	11 20 7	+ 6
110	रणे नराः कुपिताः	11 20 52	+ 6 (वक्तः)
130	धौर्वारीद्वा कुचैः	11 20 49	+ 6
150	गानज्ञाः स्त्रियः कान्ताः	11 20 3	+ 6
165	भग्नाधिः पुण्यकर्ता	11 19 14	+ 6
175	सत्योदयः पूज्यते	11 18 17	+ 6
185	शूरः सात्यकिः कृती	11 17 25	+ 6
193	भास्वान् तापस्य कर्ता	11 16 44	+ 6
203	अन्नं तोयैः पच्यते	11 16 0	+ 6
213	पुरुर्मान्यो ययाते	11 15 21	+ 6
228	विवस्वान् पयःपाता	11 14 44	+ 6
248	जरावान् कम्पकर्ता	11 14 28	+ 6 (निवृत्तिः)
268	श्रीमान् भाग्यस्य कर्ता	11 14 52	+ 6
293	श्रान्त्या तोयं पीयते	11 16 12	+ 6
318	तोयदे पयःकणाः	11 18 16	+ 6
348	शीलाद्वाः स्त्रियः कान्ते	10 21 35	+ 6
363			(अस्तम्)
378	धीगशराः कपोताः	11 25 89	+ 6

(* वाक्यं 19. 'नित्यं' (10) शनेः)

X. ९ कम्पभूः is Kanchi in the Madras State.

180. C धवेन स्त्रा कुन्ती 213. A B D E मरुन्मान्यो

293. A B D E श्रुत्या 318. A B तोयदैः. A gap for पयः

For कणाः, A B read केतोः and D कर्ता

* D adds : दशमपरिवृत्ति-

परिवृत्तिः XI

Days	Vākya	r o	Samskara-varṇa
15			(उदयः)
30	तरळाः स्थियः कान्ताः	11 29 26	+ 6
60	चक्रं रथे	0 2 26	+ 7
85	जिनोऽवासाः	0 4 8	+ 7
110	यज्ञे शंसा	0 5 1	+ 7 (वकः)
130	इनः शासी	0 5 0	+ 7
150	वेद्या वेदाः	0 4 14	+ 8
165	नारी गृहे	0 3 20	+ 8
175	त्यागी राजा	0 2 31	+ 8
185	कवयोऽहाः	0 1 41	+ 8
193	धीरुदे	0 0 59	+ 8
203	श्रीर्थदौ	0 0 12	+ 8
213	सत्ते धीराः कार्याहार्दाः	11 29 27	+ 8
228	गणहाराः कृपाहाराः	11 28 53	+ 8
248	चण्डी हरकायस्था	11 28 36	+ 7 (निवृत्तिः)
268	धर्मदाराः कार्याधाराः	11 28 59	+ 7
293	तोष्योऽर्थी	0 0 16	+ 7
318	कुरो रथी	0 2 21	+ 7
348	गर्वः शीशोः	0 5 43	+ 7
363			(अस्तम्)
378	गौविधीस्थाः	0 9 43	+ 7

(५ वाक्यं 19. 'पुण्यं' (11) शनैः)

XI. 30. A B D कान्ते; E gap for न्ताः 85. A B हीनावासाः

130. A B दूसं मार्ये; E जनः शासी 185. A B कवयो हि

193. A B C D धर्मदे 293. A B तुष्ट्यर्थोः; C तुष्टोऽर्थी; D तोष्यार्थी

318. A B D E कूररथी 378. A B D गर्मा धीस्थाः;

५ D adds : एकादशपरिवृत्ति-

परिवृत्ति: XII

<i>Days</i>	<i>Vakya</i>	<i>r o</i>	<i>Samskara-varna</i>
15			(उदयः)
30	चण्डा लङ्घास्थाः	0 13 36	+ 7
60	बसुस्तोयदाः	0 16 43	+ 8
85	अम्बा धन्यार्हा	0 18 30	+ 8
110	भोगधीर्याजी	0 19 34	+ 8 (वक्तः)
130	धरा धन्यार्हा	0 19 29	+ 8
150	प्रमदा काळा	0 18 52	+ 9
165	क्षोणी सूर्येद्वा	0 17 56	+ 9
175	नम्याः सत्येद्वाः	0 17 10	+ 9
185	हेयश्चैर्यधीः	0 16 18	+ 9
193	चण्डात्मा काळी	0 15 36	+ 9
203	रणविद्योद्वा	0 14 52	+ 9
213	श्लाघ्या विद्या धीः	0 14 13	+ 9
228	तुरगी योद्वा	0 13 26	+ 9
248	मुनिः श्लाघ्यधीः	0 13 5	+ 9 (निवृत्तिः)
268	रुद्रा लोकार्हाः	0 13 22	+ 8
293	साम्बो भयहा	0 14 37	+ 8
318	शिवास्तोयदाः	0 16 45	+ 8
348	शिवा धूपार्हा	0 19 45	+ 8
368			(अक्षम्)
378	वने वराहाः	0 24 4	+ 8

(४ वाक्यं 19 व 'प्रियं' (12) शनेः)

-
- XII. 130. C धन्यार्हा 150. A काळम् 165. C E क्षोणीसूर्येद्वा
 193. A B D काळा 213. C श्लाघ्यो वीर्यधीः
 228. E om. the *vākya*. 293. C D E हला (D साम्बो;
 E हारा) भूपार्हाः 318. C E धीगाः for शिवा;
 ४ D adds : द्वादशपरिवृत्ति- ५ D प्रियः

परिवृत्तिः XIII

<i>Days</i>	<i>Vākya</i>	<i>r o ,</i>	<i>Samshara-varṇa</i>
15			(उदयः)
30	सोमा: सत्रार्हाः	0 27 57	+ 8
60	जनाः कनकार्हाः	1 1 8	+ 8
85	हीनाङ्गना कुञ्जा	1 3 8	+ 8
110	भग्ना वनकुन्दाः	1 4 4	+ 8
130	धनुर्भग्नं युद्धे	1 4 9	+ 9 (वक्तः)
150	शूलिलभा काळी	1 3 35	+ 9
165	शिवाप्राङ्गा काळी	1 2 45	+ 9
175	धार्मिका नयेद्वा:	1 1 59	+ 9
185	सेनापो नियोद्वा	1 1 7	+ 9
193	वीरो नूनं योद्वा	1 0 24	+ 9
203	शूली धीरधीः	0 29 35	+ 9
213	लक्ष्मीर्हीर्द्वा	0 28 53	+ 9
228	स्तनौ हारेद्वौ	0 28 6	+ 9
248	रम्भा सुरधीः	0 27 42	+ 9 (निवृत्तिः)
268	सोमसुदाजा	0 27 57	+ 8
293	सेना धीरार्हा	0 29 7	+ 8
318	मुनयो नित्यार्हाः	1 1 5	+ 8
348	गुरुर्विनयार्थी	1 4 28	+ 7
363			(अस्तम्)
378	पुत्रहीनाः पार्थीः	1 8 21	+ 7

(१९ वाक्यं १९. ४ 'गोपः' (१३) शने:)

XIII. 110. C वने कन्दाः 150. A B C D शूललभा

165. C शुम and E शिव for शिवा. C E प्रजा

175. A B सिंहिका and D सत्त्विका for धार्मिका

203. A B D E शूल for शूली 378. A B पार्थिवा:

‡ D adds: त्रयोदशपरिवृत्ति- ४ D लोक; for गोपः

परिवृत्तिः XIV

<i>Days</i>	<i>Vākya</i>	<i>r o ,</i>	<i>Samskara-varṇa</i>
15			(उदयः)
30	सत्यप्रिया: पार्थीः	1 12 17	+ 7
60	कुलमुख्या: पार्थीः	1 15 31	+ 7
85	तीव्रा: सूर्यपादा:	1 17 26	+ 6
110	अम्बुदा: कार्यार्थीः	1 18 30	+ 7
130	कुविन्दा: पापार्हीः	1 18 41	+ 8 निवृत्तिः
150	प्रयाजा: पुण्यदा:	1 18 12	+ 8
165	रुद्रा: सेव्यपादा:	1 17 22	+ 8
175	अङ्गुता: पयोदा:	1 16 40	+ 8
185	श्रमणी कृपार्ही	1 15 52	+ 8
193	जनो मान्यो याजी	1 15 8	+ 8
203	सत्यं भृत्या कुञ्जा	1 14 17	+ 8
213	बाला श्लाघ्या कुञ्जा	1 13 33	+ 8
228	शशा: प्रायः कुञ्जा:	1 12 55	+ 8
248	शङ्करः कपदी	1 12 15	+ 8
268	शौरेरच्चर्या कथा	1 12 25	+ 7
293	हरे: श्लाघ्या कथा	1 13 28	+ 7
318	वीरमान्या: पार्थीः	1 15 24	+ 7
348	स्थूलह्या: पार्थीः	1 18 37	+ 7
363			(अस्तम्)

XIV. 60. A B D E कुलमान्यः पन्था: (E पार्थीः)

110. C अङ्गुदः कार्यार्थी 130. C पयोर्हीः

213. A B बाला: श्लाघ्या: कुञ्जा: (? बजा:). E बालि-for बाला

228. C E गणप्रिया कुञ्जा 268. D सौरच्चर्या कथा

२. ४५

(इत्युपविश्य^१ जनान्तिकम्^२)

भो ! पिम्मविश्वादाणि महुपिण्डाभा^३ संवृत्ता । [भो ! निर्मक्षिकेदानीं
महुषिण्डका संवृत्ता ।]

४० राजा—भगवति ।

लज्जा विलासो विनयं भृदुत्वं
कान्तिर्वपुःश्रीर्नवयौवनं च ।
अत्यर्थभुद्विक्ततयाचुरागात^४
स्थिता^५ न्वहंपूर्विकयेव^६ देव्याम्^७ ॥ ३ ॥

३. १ साङ्क—सहशस्रकं देवेन । गुणेषु^८ [गुणो]^९ रज्यते ।वास—(आत्मगतम्) दियुणं दाणि लज्जापद्मं संवृत्तो । [दियुणमिदानीं लज्ज-
यितुं संवृत्तः ।]

(प्रविश्य वीणाहस्तः काञ्चुकीयः)

५ काञ्चुकीयः—अहो तु खलु—

अनवेक्ष्य मम श्रमोपतापं
यतमानोऽपि यियासयाहमत्र ।
न सहेऽचपलं पदानि कर्तुं
जरया शृङ्खलयेव बद्धपादः^{१०} ॥ ४ ॥

४. १

(उपस्थित)

जयतु देवः ! आनीतेयं वीणा ।

राजा—अये घोषवती ! रत्नेव हि रत्नं भजते । (वीणां मूर्च्छयति ।)

काञ्चु—मुहूर्तं तावदस्याः स्फटिकवेदिकायाः नमीपे उपविशेषम् ।
(परिकम्प्योपविशति ।)

1. A उपविशति ।

7. A E देव्याः ; D देव्या

2. D E om. the word.

8. D गुण and E गुणव, after
which they break off and
commence again with VII.
9.1, two leaves being lost.3. D E corrupt : D उहुपण्डाभा ;
E उहुपस्तिआ9. A word like this is nece-
ssary here.

4. D गं

10. Vatsa, om. the verse.

5. D E न्य for न्व

6. D यैव

४. ६ राजा—प्रतिगृह्यतां वीणा ।

साइकु—^१प्रकृत्यैव सापत्रपा खल्विथम् । सन्दर्शनं च प्रथमम् । तस्मा-
दशक्ता देवी गातुम् ^२ तन्त्रीस्पर्शनादेव विद्यारम्भः कृतो भविष्यति ।

वास—(आत्मगतम्) अदीव परित्ताहृद विभि भगवदीए । [अतीव परित्रातास्मि
भगवत्ता ।]

११ राजा—भगवत्ति ! किमिदानीं पुनः कार्यम् ।

साइकु—देव ! त्वयैव तावत् प्रारम्भानुरूपा काचिदाशीर्गातिव्या ^३

राजा—यदभिप्रेतं भगवत्यै ।

१४

(वीणां वांश्यन् गायति ।)

विष्णोर्जयत्यरुणताग्रतलः स पादो
यः प्रोज्ज्ञितः सललितं त्रिजगत् प्रमातुम् ।
कांपि प्रविष्टरुचिराङ्गुलिरावभासे
वैदूर्यसइक्रम हवाम्बरसागरस्य ॥ ५ ॥

५. १ साङ्कु—अद्य खलु अस्माभिः श्रोत्रफलमुपलब्धम् ।

काञ्च^४—वीणाणं^५ च । [वीणानां च ।]

वास—अमिअपरिसेओ विअ सुदीगम् । [अमृतपरिषेक इव श्रुतीनाम् ।]

काञ्चु—[आत्मगतम्] पुनर्नवीभूतेव मे श्रुतिः । (आकाशे) अहो तु खलु
राज्ञो गीतवादित्रश्रवणसन्तर्पितं शनैः शनैः मामाकामति ।

६ वास—अमो ! ण पारेमि उच्छ्वसन्तं मे सरीरं धारेदुं । [अहो ! न पारय-
म्युञ्जवसन्मे शरीरं धारयितुम् ।]

1. A has before this the words सन्दर्शनं प्रत्येवम् which seem to be deleted, for a deletion mark is seen at the end. (Normally, however, we expect the deletion mark both at the beginning and

at the end if a passage is deleted.)

2. A गायितुम्

3. A गायितव्यम्

4. A actually reads काञ्चु

5. A वाणाणं

५. ६ साङ्कु—अहो तु खलु सा कन्या धन्या या ईदृशं भर्तारमवाप्यति ।

काञ्च—(विदूषकं विलोक्य) लङ्घा कञ्जा धञ्जतमा भविस्तिदि ।
[लङ्घा कन्या धन्यतमा भविष्यति ।]

विदू—भोदि ! लङ्घो पुरुसो अ । [भवति ! लङ्घः पुरुषश्च ।]

वास—(सस्मितं सुखमपनयति ।)

१३ राजा—(पुनर्गायति)—

चतुरुदधिजलाम्बरां वरां
फलभरपिञ्जशालिमालिनीम् ।
चिरमवतु नृपो हताहितां
हिमणिरिविन्ध्यपयोधरां धराम् ॥ ६ ॥

६. १ साङ्कु—अहो वैचित्र्यम् !

राजा—(आत्मगतम्) इयं हि—

यथा यथा पश्यति भीतभीतं
दृश्या स्वपक्षमान्तरगूढया माम् ।
तथा तथा मे थरतीव धैर्यं
विलीयमानं मदनानलेन ॥ ७ ॥

७. १ विदू—भो ! अज्ज्वं पि गाआहि । [भो ! अन्यदपि गाय ।]

राजा—सखे ! तथा । (गायति)—

परस्परविवृद्धहार्दरससम्पदाद्रात्मनां
प्रवृद्धनवयौवनोदयविदाहिनां कामिनाम् ।
मनोरथमहारथं मदनसारथिः सादरं
समागमपुरीं परां नयतु कान्तरत्युत्सवाम् ॥ ८ ॥

८. १ साङ्कु—साधु । तथैवास्तु ।

राजा—देवि ! चित्तमत्र देयम् । (मध्यमग्रामं भावयित्वा) देवि ! प्रारम्भमात्र-
मत्र कर्तव्यम् ।

८.४ साङ्कु—वत्से ! गृह्णतां वीणा ।

वास—अंब ! तह । (वीणां गृहीत्वा) अंब ! किं दाणि करिस्तं । [अम्ब !
तथा । अम्ब ! किमिदानीं करिष्ये ।]

७ साङ्कु—देवेन यत्सुदिष्टम् ।

वास—का गई । [का गतिः ।]

(शनैः शनैर्वदियति ।)

१० राजा—अहो आश्चर्यम् ! भगवति ! अतीव खलु मेधाविनी देवी । अस्या हि—

रुचिराङ्गुलिपहृत्राः स्पृशन्तो

मधुधाराः कपिलाः क्रमेण तन्त्रीः ।¹

अमतां निवहन्ति तुण्डलीलां

वकुलापिञ्जरपञ्जरे शुकानाम् ॥ ९ ॥

१.१ विदू—भो ! अब्जेहि कदिवएहि² दिअसेहि³ भोदो⁴ वि देवी⁵ आआरिआ⁶
भविस्तिदि⁷ ति तक्षेभि । [भो ! अन्यैः कतिपयदिवसैः भवतोऽपि देवी
आचार्या भविष्यतीति तर्क्यामि ।]

४ राजा—एवमेव मे मनोरथः ।

वास—अंब⁸ अळं दाणि एत्तेण⁹ । [अम्ब ! अलमिदानीमेतेन ।]

राजा—देवि !¹⁰ तथा ।

७ वास—हज्जे !¹¹ इमं दाव गङ्ग । [हज्जे ! इमां तावद् गृहण ।]

1. A तन्त्रीम्
2. D E again commence here, but in the E edn. this portion is mistakenly put as the beginning of the Act.
3. E corrupt, दि अं । स हि
4. D E भवदो
5. D E om. वि देवी
6. D E आआय्या, which the E. Edr. emends to आआय्यो and gives the chāyā आकार्ये
7. D भविस्तिस ; E भविस्तिदि
8. A. om. the address.
9. D E दाणी (E. Edr.'s emendation दानी) एदेण ।
10. D E om. the address.
11. D corrupt, भहरञ्जु for हज्जे

९८ काश्च—भद्रिणि ! तह । [भद्रिणि ! तथा ।]

(वीणां गृहीत्वा उपविशति ।)¹

१० साङ्कु—(आत्मगतम्)² गमनविज्ञं देवस्य कुर्याम् ।³ (प्रकाशम्) को नु खल्वतीव मुखरः ?

राजा—भगवति ! मतविलासो नाम अयं डिपिङ्को राजा⁴ मे दतः ।

साङ्कु—किमयं⁵ जानाति ?

राजा—किञ्चिद्विद्वयति ।⁶

१५ साङ्कु—किं नु क्रियते देव्याः ।

विद्—भवदि ! किं विलम्बेमि ? [भगवति ! किं विडम्बयामि ?]

साङ्कु⁷—मतविलासो नाम ननु त्वम् ।

विद्—होदु ।⁸ एसो दाव मतो । [भवतु । एष तावन्मत्तः ।]

(नृत्यति ।)

२० राजा—(आत्मगतम्) अहो नु⁹ खल्वकृत्रिमस्या रूपलावण्यम् ! कुतः—

गात्रेषु देव्या निपतत्यतुल्यं¹⁰

श्रीमत्तु¹¹ दृष्टिमय यत्र यत्र ।

ततस्ततोऽसौ महता श्रमेण

इलेषावद्वदेव¹² पुनर्व्यपैति¹³ ॥ १० ॥

1. A (तथा कृत्वोपविशति ।)

two speeches are omitted by haplography.

2. D om. (आत्मगतम्). E adds here wrongly देव which the E Edr. emends to देवी

7. साङ्कु om. in E

8. A om. होदु ।

9. A D तु for नु

3. MSS. A D E read कुर्यात् ।

10. E Edr. emends ल्य- to ल्य-

4. A om. the word.

11. D श्रीमत्स ; E श्रीमन्त्व

5. A किमिष्य

12. Vatsa. इलेषाऽनुबद्धेव

6. The E Edr. emends this as

13. E पुनर्व्यपैति which its Edr.

विलम्बति । In D E the next

emends to पुनर्व्यपैति ।

१०. १ वास—(आत्मगतम्) इच्छामि अहं^१ तं जणं^२ पेक्खिदुँ। एदेण उण मै
पेक्खन्तेण विघ्नीअदि।^३ [इच्छाम्यहं तं जनं प्रेक्षितुम्। एतेन पुनर्मा प्रेक्ष-
माणेन विघ्नायते।]

विदू—भोदि!^५ एसो दाव मज्जममत्तो। [भवति! एष तावन्मध्यममत्तः।]
(नृत्यति।)

६ साढ़कु—अहो सविशेषता!^६

विदू—(आत्मगतम्)^७ अहं खु णच्चामि। देवीए उण चक्रखू^८ तत्त-
होदो मुह य्येव^{१०} णच्चइ।^{११} [अहं खलु नृत्यामि। देव्याः पुनश्चुस्तत्रभवतो
मुख एव नृत्यति।]

१० राजा—(आत्मगतम्)

मुखनेत्रशिखाद्विजाधरभूजघनोहस्तनमध्यपाणिपद्मचः^{१२} |
कथितेक्षणहासत^{१३}श्च देव्या रतिमिश्रा^{१४} क्षरतीव कामधारा ॥११॥

११. १ विदू—भोदि! एसो दाव अदिमत्तो। [भवति! एष तावदतिमत्तः।]
(नृत्यति।)

काञ्च—(आत्मगतम्)^{१५} भद्विदारिआ ण तर्सिं चित्तं देदि।^{१६} [भर्तृदारिका न
तर्सिंश्चित्तं ददाति।]

विदू—भअवदि! किमञ्जं^{१७} णच्चामि? [भगवति! किमन्यन्तुत्यामि?]

६ साढ़कु—अलमलम्।^{१८} परिश्रमः स्यात्।

- | | |
|---|---|
| 1. D E om. अहं; also E reads
इच्छमिम for इच्छामि | 10. D E om. य्येव |
| 2. D E णं omitted. | 11. D corrupt, णच्चिअबहृ। |
| 3. D E om. मे | 12. D वर्ज्यः; E वर्ज्म् and Vatsa.
पद्मस (?) for पद्मचः |
| 4. E विघ्नीअदि for which its Edr.
gives the chāyak विहन्यते। | 13. D E leave out त |
| 5. E होदि | 14. Vatsa. मात्रा for मिश्रा |
| 6. E षम् for षता | 15. A om. the stage direction. |
| 7. D E om. (आत्मगतम्) | 16. D E देहि (corrupt). |
| 8. D broken: प...for चक्रखू त | 17. D णं |
| 9. E अत्त for तत्त | 18. A om. one अले |

राजा—वक्त्रं¹ देव्या रुधिरमधरे च्छायया ताप्रमेतद्
बिल्वापाण्डुस्तनयुगमिदं यौवनश्रीसमुद्रम् ।
श्रोणीं चैनां स्मररथनिभां मेखलारावतूर्या
कुर्या स्वैरं प्रणयसुखसंभोगवश्यां कदा नु ॥ १२ ॥

१२. १ सादृक्—वत्से ! नन्वस्य परिश्रमः^३ पूजयितव्यः ।^४

वास—भद्र ! गळ इदं अङुलीअं । [भद्र ! गृहाणेदमङुलीयकम् ।]
(ददाति ।)

विद्—भोदि ! इदं गहिभ सदं मे मोदआणं देहि । [भवति ! इदं गृहीत्वा
शतं मे मोदकानां देहि ।]

६ राजा—अनर्धत्वादस्य ^५लक्ष्मैरपि मोदकानाम् आनृष्टं^६ गन्तुमशक्यं देव्या ।
(गृहीत्वा आमुच्चति ।)

वास—हहि ! किण्णाम मए किंदं । [हा धिक् ! किं नाम मया कृतम् ।]

राजा—(आत्मगतम्) आलिङ्गितमिवाहमनेन देव्या संवृत्तः ।

१० काञ्च—(जनान्तिकम्) भट्टिदारिए ! एदस्मिं आमुत येव भट्टिणो सरीरं
कण्ठइदं संवृत्तं । [भर्तुदारिके ! एतस्मिन् आमुक एव भर्तुः शरीरं कण्ठकिंतं
संवृत्तम् ।]

१३ वास—(सत्त्वितम्) तुवं किञ्चिष्ण पेक्खसि ।^७ [त्वं किञ्चित्प्रेक्षसे ।]

राजा—वक्त्रं नामयति प्रपश्यति मयि प्रह्वं^८ तु मारीक्षते
सोच्छासं प्रविजृम्भते विहसति प्रेक्षां क्षणं नेक्षते ।
नीवीसंयमनं शुहुः प्रकुरुते चेटीं ब्रवीत्यस्फुटं
देवी मय्यनुरागिणी ध्रुवम् अहो ! दैवं ममाद्योन्मुखम् ॥१३॥

1. E व्यक्तं

4. A व्यम्

2. D E folios lost containing
the portion from here to
भो संपत्त द्वा (VII. 13.14)
towards the end of the Act.

5. A पक्षे
6. A corrupt : reads तपाण्यं for
आनृष्टं

3. A मं

7. A दि for सि

8. A corrupt, प्रव्रं

१३. १ साङ्कु—देव ! स्वकीयमेवैतद् भवनम् । निर्यन्त्रणमत्र निर्वर्तितव्यम् । महान्
शिष्याचार्य^१सम्बन्धो नाम ।

राजा—मर्यपि देव्यास्तथैव ।

साङ्कु—किमत्र वक्तव्यम् ।

५ राजा—आर्य मारक !

विदू—एसो खु मीणमज्जगदो बको विअ एको णिहाअदि । [एष खल
मीनमध्यगतो बक इवैको निद्रायते ।]

राजा—मारक ! मारक ! (प्रबोधयति ।)

काञ्चु—(उत्थाय) जयतु देवः ।

१० राजा—नीयतां देवी ।

काञ्चु—देव ! तथा ।

साङ्कु—वस्ते ! उत्थिदानीम् ।

वास—अं । अंब ! तह । [हम् । अम्ब ! तथा ।]

(उत्थाय सर्वे परिकामनित ।)

१५ राजा—भगवति ! गच्छाम्यहमिदानीम् ।

साङ्कु—गम्यतां पुनर्दर्शनाय ।

काञ्चु—देवि ! गम्यतामिदानीम् ।

(निष्क्रान्ता वासवदत्ता साङ्कुत्यायन्या काञ्चुकिना काञ्चनमालया सह ।)

विदू—(परिकम्य) भो ! समतो पुढमंको । [भोः ! समाप्तः प्रथमाङ्कः ।]

२० राजा—सखे ! मुखं च ।

(परिकामतः ।)

विदू—भो ! किं दाणि कर्तव्यं ? [भोः ! किमिदानीं कर्तव्यम् ?]

राजा—परश्च^२ प्रभृति प्रतिमुखादिसन्धियुक्तान् द्वितीयादीनङ्कान् प्रारम्भामहे ।

२४ विदू—भो ! णिगद ह्य कञ्च्या उरादो । [भोः ! निर्गताः स्मः कन्यापुरात् ।]

1. A reads only शिष्याचार

2. A reads प्रश्च for परश्च

१४. राजा—देव्याहं सुचिदाधभावललितप्रोद्वारिष्टपश्चिया

सत्यंकारवशादिवाचहृदयो रत्युत्सवप्राप्तये ।

गात्रैः शून्यतमैः कथश्चिद्वशो गच्छामि कामातुरः

स्वत्यागादपर्वतमानवचनश्चासप्रमाणेष्ठितैः ॥ १४ ॥

१५. १ विदू—अलं सन्दावेण । अङ्कारुडा तत्त्वहोदी । [अलं सन्तापेन । अङ्कारुडा तत्रभवती ।]

(उभौ परिकामतः ।)

राजा—आकारतश्च मन्त्रभेदो भवति । तस्मादस्या मदनगलान्याः प्रच्छादनो-
पायश्चिन्तयितव्यः ।

६ विदू—सुट्टु^१ अत्तमवदा उतं । अदीव धुतो पज्जोदो भरदरोहजो अ ।
[सुष्टुत्रभवतोक्तम् । अदीव धूर्तः प्रदोतो भरतरोहकक्ष ।]

राजा—सखे ! किमति काचिदस्यां नगर्या अन्यत्रातिसक्ता स्वैरिणी ।

विदू—अत्थि मूल्ळावणिअसत्ता णम्मदा णाम बन्धई । [अस्ति मूल्यापणिक-
सक्ता नम्मदा नाम बन्धकी ।]

११ राजा—वयस्य ! कीदृशी सा ?

विदू—जा सा अन्तणोवट्टाणे पैकिखअ सूणफलअसम ति^२ तुए उत्ता ।
[या सायन्तनोपस्थाने ब्रेक्ष्य सूनाफलकसमेति त्वया उत्ता ।]

राजा—आ सखे ! तदैवेयं^३ मया विज्ञाता^४ अनुरक्तुरुवयानया^५ भवितव्य-
मिति ।

१६ विदू—भो^६ ! कि दाणि पुण ताए कथ्यें^७ ? [भोः ! किमिदानीं पुनस्तमा
कार्यम् ?]

1. A corrupt ; reads सुम्मु

5. D अनुरक्त...तयानया ; E अनुरक्त

2. A समं ति

....तया

3. D E commence here again
after the long break.

6. D E om. भो

4. E Edr. emends to विज्ञातम् ।

7. D E कज्जं

१४. १८ १ राजा—सखे ! सुभगा^२ सा । ततस्तां^३ कामयमान इव प्रदेयकं प्रेष-
यिष्यामि । त्वया पुनः प्रकाशीकर्तव्यम् ।

विदू—भो ! तह^४ एसो श्येव मे पञ्जोदसेवओवाओ । [भोः ! तथा । एष
एव मे प्रद्योतसेवकोपायः ।]

राजा—भवत्वेतत् ।

२३ विदू—भो ! पवेसओ^५ वि समतो । [भोः ! प्रवेशकोऽषि समाप्तः ।]

राजा—सम्यगुकं भवता ।

विदू—भो ! संपत्त ह्य आवासम् । [भोः ! सम्प्राप्तौ स्व आवासम् ।]

२६ राजा—वयस्य !^६

सन्दर्शनं प्रत्यहमङ्गनानां
पुंसामतिस्नेहविवृद्धिहेतुः ।
लब्धं च तद्द्वारमचिन्त्यमस्मात्
प्राप्तामिवाहं दियितामवैमि ॥ १५ ॥

१५. १

(निष्क्रान्तौ ।)

॥ इति सप्तमोऽङ्कः ॥^७

1. Five speeches from here lost in E.
2. D adds अ
3. D ततस्तस्यां
4. A om. तह

5. A उभयपवेसओ
6. A om. वयस्य !
7. E is not available for the rest of the work.

अष्टमोऽङ्कः

(ततः प्रविशति वासवदत्ता ।)

०. ३ वासवदत्ता—कहिं णु हु दाव गच्छइ कञ्चणमाला । [कुन्न उ खलु तावद्
गच्छति काञ्चनमाला ।]

(प्रविश्य काञ्चनमाला)

काञ्चनमाला—जेदु भट्टिदारिआ । पेसिदा मए णळमूळा भट्टिणो सभास¹
घोसवदीए तन्तीओ² जोजेदुं³ । [जयतु भर्तृदारिका । प्रेषिता मया नडमूला
भर्हुः सकाशं घोषवत्यास्तन्त्रीयर्जयितुम् ।]

९ वास—हञ्जे ! अदीव सो जणो वामो । ता इदं पि⁴ ण करिस्तिसदि ति
तकेमि । [हञ्जे ! अतीव स जणो वामः । तदिदमपि न करिष्यतीति
तर्क्यामि ।]

काञ्च—कहं विभ ? [कथमिव ?]

वास—हङ्कि ! किं णाम मए भणिदं⁵ । [हा धिक् ! किं नाम मया भणितम् ।]

काञ्च—भणादु भणादु भट्टिदारिआ । [भणतु भणतु भर्तृदारिका ।]

१५ वास—हञ्जे⁶ ! ण किञ्चि । [हञ्जे ! न किञ्चित् ।]

काञ्च—मम पाणेहि साविदा सि⁷ जदि ण भणिस्तिसदि । [मम प्राणैः शापितासि
यदि न भणिष्यति ।]

वास—अहो आआसो ! हञ्जे । सच्च⁸ ण पारेमि वतुं । [अहो आयासः !
हञ्जे ! सत्यं न पारयामि वक्तुम् ।]

२० काञ्च—अदो एव⁹ सोदुं पि¹⁰ ण पारेमि । भट्टिदारिए ! किं अत्ताणं पि
लज्जावीअदि ?¹¹ [अत एव श्रोतुमपि न पारयामि । भर्तृदारिके ! किमात्मानमपि
लज्जयति ?]

1. D समीचं

7. A om. सि

2. D तन्ति

8. A सब्बं

3. A जोजेदुः; D जोएदुं

9. A om. एव

4. D कदाइ एदं वि for ता एदं पि

10. D om. पि

5. D मन्तिदं

11. D लज्जसि

6. D om. हञ्जे

०. २३ वास—हज्जे ! सो जणो रत्तीए आअच्छुअ^१ पच्छूस य्येव पळाअदि ।
अदो खु मए उत्तं ‘अदीव सो जणो^२ वामो’ ति । [हज्जे ! स जनो
रात्रावागत्य प्रत्यूष एव पलायते । अतः खलु मयोक्तम् ‘अतीव सो जनो वाम’
इति ।]

काञ्च—भट्टिदारिए ! सचं खु भट्टा वामो । [भर्तृदारिके । सत्यं खलु भर्ता
वामः ।]

२९ वास—हज्जे ! किं मम तुवं एकं पारेसि कादुं ? [हज्जे ! किं मम त्वमेकं
पारयसि कर्तुम् ?]

काञ्च—ए एकं, सदं पि । [न एकं, शतमणि ।]

वास—जह एवं अज तुवं^३ रत्तीए सुप्पन्ती विअ जग्गाहि । [यथेवम् अथ
त्वं रात्रौ स्वपन्तीव जागृहि ।]

काञ्च—तेण किं ? [तेन किम् ?]

३५ वास—तं जणं आअदमत्तं एव^४ उत्तरीएण गहिअ मं^५ बोहेहि । [तं जनम्
आगतमात्रमेव उत्तरीयेण गृहीत्वा मा बोधय ।]

काञ्च—तदा भट्टिदारिआए किं करिस्सिदि^६ ? [तदा भर्तृदारिक्या किं
करिष्यते ?]

वास—अहं तं गहिअ दार^७त्वंमे एका^८बळीए बन्धिस्सं । [अहं तं गृहीत्वा
दारस्तम्भे एकावलया बन्धिष्यामि ।]

४१ काञ्च—किं पारइस्सिसि^९ कादुं ? [किं पारयिष्यसि कर्तुम् ?]

वास—किं मं अबळ ति^{१०} मज्जासि ?^{११} [किं मामबलेति मन्यसे ?]

४३ काञ्च—को^{१२} वा एवं मञ्जेदि^{१३} पज्जोदधीदा वि^{१४} एदं कादुं असमत्थ ति
तकेमि । [को वा एवं मन्यते । प्रयोत्तुहितापि एतत्कर्तुमसमर्थेति तर्कयामि ।]

- | | |
|------------------|---------------------------|
| 1. D आअमिअ | 8. A leaves space for एका |
| 2. A om. जणो | 9. D पारेसि |
| 3. D om. अज तुवं | 10. D असमत्थ ति |
| 4. A त य्येव | 11. D तकेसि |
| 5. D om. मं | 12. D का |
| 6. D स्सिदि ति । | 13. D मन्येदि |
| 7. D दारु | 14. D adds एवं कहूं वि |

०.४५ वास—किं णिमित्तं ? [किं निमित्तम् ?]

काञ्च—उवदेशकाले जं^१ भट्ठारं पेक्खिअ सञ्चादविहस्थदाए घोसवदि
उज्जित्र आ आसं^{१a} वादीअदि^२ । [उपदेशकाले यद् भर्तारं प्रेक्ष्य सञ्चातविहस्ततया
घोषवतीम् उज्जित्रत्वा आकाशो वायते ।]

४९ वास—(निःश्वस^३) किं करिस्सामि^४ मन्दभाआ । तं जनं पेक्खिअ उम्मता
विअ अत्तणो ण प्पभवामि । [किं करिष्ये मन्दभागा । तं जनं प्रेक्ष्य उम्मतेव
आत्मनो न प्रभवामि ।]

काञ्च—ए केवलं^५ भट्ठिदारिइा एव अत्तणो ण प्पभविस्सिदि^६ सो वि
णाम तादिसो अणेअविजागंभीरहिअओ वि^७ भट्ठिदारिअं पेक्खिअ कसण-
पक्षवचंदो विअ पडिदिवसं तणुगत्तो^८ होदि । [न केवलं भर्तृदारिकैवात्मनो
न प्रभविष्यति । सोऽपि नाम तादशः अनेकविद्यागम्भीरहद्योऽपि भर्तृदारिकां
प्रेक्ष्य कृष्णपक्षवचन्द्र इव प्रतिदिवसं तनुगत्रो भवति ।]

५७ वास—किं तुवं मणिमित्तं ति तक्षेसि ? [किं त्वं मन्त्रिमित्तमिति तर्क्यसि ?]

काञ्च—को^९ एत्थ सन्देहो । [कोऽत्र सन्देहः ।]

वास—^{१०}हज्जे ! ^{११} अस्सरिअणिमित्त^{१२} सोओ किं ण भवे । [हज्जे ! ऐश्वर्यनिमित्तं
शोकः किं न भवेत् ।]

काञ्च—भट्ठिदारिए ! ण तादिसा महापुरुषा अस्सरिअणिमित्तं सन्तपन्ति ।
[भर्तृदारिके ! न तादशा महापुरुषा ऐश्वर्यनिमित्तं सन्तपन्ति ।]

६३ वास—सचं तुए^{१३} मन्त्रिदं । जइ सो एवं भवे^{१४} किस्स मे हिअआदो णाव-
क्षमदि ?^{१५} [सत्यं त्वया मन्त्रितम् । यदि स एवं भवेत् कस्मान्मे हृदयान्नापक्रमति ?]

1. A दं 1a. A आएसं
2. D वट्ठीअदि ।
3. A निर्वर्ण्य
4. D करेमि
5. A om. ण केवलं
6. D पक्षवदि
7. D om. वि
8. A तणु for तणुगत्तो

9. A किं for को
10. A om. हज्जे
11. A ऐ for थ
12. D त-
13. A has an extra म after तु
and reads तु मण्
14. A जइ एसो ण भवे
15. A ण परिक्रमिस्सिदि ।

०. ६५ काश्च—सुदृढु भणिदं^१ भट्टिदारिआए। [सुष्ठु भणितं भर्तृदारिक्या।]

(प्रविश्य चेटी)

चेटी—जेहु भट्टिदारिआ। महन्तं खु मए एकं अब्सुदञ्चं सुदं। [जयतु भर्तृदारिका। महत् खलु मयैकमभ्युदयं श्रुतम्।]

वास—(सादरं) हज्जे! किं किं। [हज्जे! किं किम्!]

७० चेटी—भट्टिणा किल वच्छराएण णमदा कामीअदि। [भर्त्रा किल वत्सराजेन नर्मदा काम्यते।]

काश्च—सन्तं सन्तं पापं। [शान्तं शान्तं पापम्।]

वास—कुदो दे सुदं? [कुतस्त्वया श्रुतम्?]

चेटी—भट्टिणो चामरगगाहिआए पदुमादैवीए। [भर्तुश्चामरग्राहिकायाः पद्मादेव्याः।]

७६ वास—(आत्मगतम्)^२ सुणिअ णिच्चअं सकं कादुं।^३ (प्रकाशं) हज्जे! ताए किं उतं? [श्रुत्वा निश्चयः शक्यः कर्तुम्। (प्रकाशम्) हज्जे! तथा किमुक्तम्?]

चेटी—“भट्टिणा किल वच्छराएण एकदा भट्टिणीवट्टुणो^४ णमदा दिट्टा।” [“भर्त्रा किल वत्सराजेनैकदा भर्तुरपस्थाने नर्मदा दृष्टा।”]

८० काश्च—भट्टिदारिए! किं एउदेण अलिभवादेण। [भर्तृदारिके! किमेतेनालीक-वादेन।]

वास—हज्जे! तूलीआ होहि! तदो तदो। [हज्जे! तूणीका भव। ततस्ततः।]

८३ चेटी—“तदो किल वच्छराएण अणोएहि उवाअणोहि पत्थिअमाणाए ताए मूळलावणिआणुराअदाए ण पडिपण्णं।” [“ततः किल वत्सराजेन अनेकै-रुपायनैः प्रार्थ्यमानया तथा मूल्यापणिकानुरागतया न प्रतिपन्नम्।”]

- | | |
|---|----------------------------------|
| 1. D दिट्टु (? ढुं) for भणिदं | lable in A. |
| 2. Ms. D breaks off here abruptly. | 4. A actually reads णिच्चअकोदुं। |
| 3. The two words वास—
(आत्मगतम्) are not avai- | for णिच्चयं सकं कादुं। |
| | 5. A reads णोवच्छाणे |

०. ८६ वास—[आत्मगतम्] ताए एवं दाव जुतं किदं । (प्रकाशम्) तदो तदो ।
[तथा एवं तावयुक्तं कृतम् । (प्रकाशम्) ततस्ततः ।]

चेटी—“ तदो तं वुतन्तं अह्वाणं भट्ठिणो^१ चारेहि^२ से सरीरविआरेहि
जाणिअ तस्स णम्मदा दिण्णा^३ किल । ” [“ ततस्तं वृत्तान्तं अस्माकं
भर्तुश्वारैः अस्य शरीरविकारेभ्यो ज्ञात्वा तस्य नर्मदा दत्ता किल । ”]

९१ वास—तदो तदो । [ततस्ततः ।]

चेटी—“ तदो ‘ उब्बंधिअ मरिस्स ’ ति उत्ते भट्ठिणा वच्छराण्ण सर्वं गहिअ
‘ इमाए जीवन्तीए असक्कं अत्तणो वसं^४ ऐदुं ’ ति^५ भणिअ मादुगिहं एव
णम्मदा पेसिदा । ” [“ ततः ‘ उद्ग्रुव्य मरिष्यामि ’ इत्युक्ते भत्री बत्सराजेन
स्वयं शृणीत्वा ‘ अस्यां जीवन्त्यामशक्यमात्मनो वशं नेतुम् ’ इति भणित्वा मातृशृद्धमेव
नर्मदा प्रेषिता । ”]

९७ वास—अहो ! अह्वाणं दाणि णम्मदा उवज्ञाइणी संवृत्ता । हङ्गे ! गच्छ
तुवं । ताए पूआ ऐदव्व ति अद्यस्स माठरस्स मन्तेहि । [अहो ।
अस्माकमिदानी नर्मदा उपाध्यायिनी संवृत्ता । हङ्गे ! गच्छ त्वम् । तस्या पूजा
नेतव्येति आर्थस्य माठरस्य मन्त्रय ।]

१०१ चेटी—भट्ठिदारिए ! तह । [भर्तुदारिके । तथा ।]

(निष्क्रान्ता ।)

वास—हङ्गे कञ्चणमाले ! अब्जाए णिमित्तं सन्तप्पन्तं जर्णं अब्जहा भणादि
भवदी^६ । [हङ्गे काञ्चनमाले ! अन्यस्या निमित्तं सन्तप्पन्तं जनम् अन्यथा भणति
भवती ।]

१०६ काञ्च—भट्ठिदारिए ! ण तणिमित्तं सन्तप्पदि भट्ठा । किं राअहंसो कार्किं
कामअदि । [भर्तुदारिके । न तञ्चिमित्तं सन्तप्पति भर्ती । किं राजहंसः कार्की
कामयते ।]

१०९ वास—असाहारणं पदिं कामेमि ति मए जाणिदं । सव्वं साहारणो कामिदो ।
[असाधारणं पर्ति कामय इति मया ज्ञातम् । सव्वं साधारणः कामितः ।]

1. A भट्ठिणा

5. A ऐदुं ति

2. A reads पारेहि for चारेहि

6. A defective ; reads भवं

3. A reads किण for दिण्णा

7. A reads सव्व for सव्व

4. A reads वासं

०. १११ काश्च—भद्रिदारिए ! असाहरण येव पदी कामिदो । [भर्तृदारिके ! असाहरण एव पति: कामितः ।]

वास—(अशूणि परिमुज्य) अत्थि णाम अदिमूढदा । तादिसस्स वि जणस्स हिअअप्यवेसो दीअइ^१ । [अतिं नाम अतिमूढता ! तादृशस्यापि जनस्य हृदयं प्रवेशो दीयते ।]

११६ काश्च—भद्रिदारिए ! मा अकारणे सन्तप्पाहि । [भर्तृदारिके ! मा अकारणे सन्तप ।]

वास—हृज्जे ! तुवं पदुमादेवी^२ सच्चं मंतेदि ति तक्षेसि ? [हृज्जे ! त्वं पदुमादेवी सत्यं मन्त्रयते इति तर्क्यसि ?]

१२० काश्च—अजुत्तं ताए असच्चदा । तह वि असच्चं विअ दीसइ । जह णाम सच्चं भवे णिसंसंसंभ भद्रिणो विआरन्तरेण किद ति तक्षेमि । [अयुक्तं तस्या असत्यता । तथापि असत्यमिव दृश्यते । यदि नाम सत्यं भवेत् निसंशयं भर्तु-विकारान्तरेण कृतमिति तर्क्यामि ।]

वास—समत्था तुवं ववदेससदाणि^३ वतुं । [समर्था त्वं व्यपदेशशतानि वक्तुम् ।]

१२५ काश्च—भद्रिदारिए ! जह एवं ण पच्चाअअसि,^४ णिच्चं खु भद्रा भअवदीए संकिञ्चाअणीए पुत्तो विअ उवअरीअदि, तेण सा^५ णिसंसंसंजाणादि । तं एव पुच्छामो । [भर्तृदारिके ! यदेवं न प्रत्यावश्यसि, नियं खलु भर्ता भगवत्या साङ्गृह्यत्यन्या पुत्र इवोपचर्यते, तेन सा निसंशयं जानाति । तामेव पृच्छावः ।]

वास—(सासूयम्) पुच्छ तुवं । किं मम एदिणा । [पृच्छ त्वम् । किं ममैतेन ।]

१३० (ततः प्रविशति साङ्गृह्यत्यायनी ।)

साङ्गृहु—अहो तु खलु मदनसन्तापस्य बलम् । सम्पति हि—

स्नेहैकतानहृदयः क्षितिपात्मजायां

वत्सेश्वरः स्मरशर्वणितान्तरात्मा ।

सन्ध्यायते च्युतधृतिः स मया कथश्चिद्

रज्जवेन्द्रकेतुरिव मारुतवेगघूर्णः ॥ १ ॥

(परिक्रमति ।)

१. १

1. A actually reads दीसइ

4. A reads only पच्चअसि

2. A has an extra विअ here.

5. A has ता for सा

3. A reads साणि omitting द

१०२

(वासवदत्ता मदनावस्थां नाटयति ।)

काश्च—(आत्मगतम्) अदीव खु भृद्विदारिआ सन्तप्यदि । केण वि विणोदेण
णं विणोदाइस्सं । (प्रकाशम्) भृद्विदारिए ! कालो दाणि उद्याणं गन्तुं ।
[अदीव खलु भर्तृदारिका सन्तप्ति । केनायि विनोदेन तां विनोदयिष्यामि ।
(प्रकाशम्) भर्तृदारिके ! काल इहानीमुद्याणं गन्तुम् ।]

वास—एहि ! गच्छामो । [एहि । गच्छावः ।]

(उमे उत्थाय परिकामतः ।)

साङ्कु—यावद् वासवदत्ता ^१आगच्छति तावदतिमुक्तलतामण्डपे उप-
विशामि ^२ (उपविश्य) केन खलूपायेनाहमद्य वत्सराजदत्तमिदं लेखं
वासवदत्तायै दद्याम् ।

काश्च—भृद्विदारिए ! पविणु ह्य उद्याणं । [भर्तृदारिके ! प्रविष्टौ स्व उद्यानम् ।]

१३ **साङ्कु**—अये ! आगता वासवदत्ता । अये वपुःश्रीः ! अस्या हि—

नेत्रे कर्णान्तदीर्घे द्युतिनिधिरधरभूसनाथं ललाटं
बाहू स्त्रस्तांसमूलौ स्तननतपूदरं नाभिरुद्रोमराजिः ।
पादौ श्रोणीमरातौ विलसितकलिला हंसखेला गतिश्रीः
दृष्टैनां मन्मथार्ता युवतिरपि भवेत् का कथा वत्सराजे ॥२॥

२. १ **काश्च**—भृद्विदारिए ! एसा भअवदी माहवीलदामण्डवे उपविष्टा ।
[भर्तृदारिके ! एषा भगवती माधवीलतामण्डपे उपविष्टा ।]

वास—हज्जे ! आभच्छ । तहिं एव गच्छामो । [हज्जे ! आगच्छ । तत्रैव
गच्छावः ।]

(उमे परिकामतः ।)

६ **साङ्कु**—किञ्चित् सामर्षेव ^३ दृश्यते देवी । परिहासान्तरेण तावदस्यास्ताप-
मपनयामि ।

1. A om. आ

2. A Hapl. om. of this word.

3. A reads सामर्ष एव

२.६ वास—(उपस्थ) अंब ! वन्दामि । [अम्ब ! वन्दे ।]

साहूकु—स्वागतमस्मद्राजवधै । उपविश ।

वास—अंब ! को एसो असुमराओ णाम ? [अम्ब ! क एषोऽस्मद्राजो नाम ?]

११ साहूकु—वत्से ! सञ्जयस्य पिता ।

वास—संजयो णाम को ? [सञ्जयो नाम कः ?]

साहूकु—यस्मै त्वा दित्युर्महासेनः ।

वास—णत्थि मे पुरुसेण पओअर्ण । [नास्ति मे पुरुषेण प्रयोजनम् ।]

१५ साहूकु—वत्से ! किर्त्यम् ?

वास—पुरुषा णाम अदीव अणाआरा । [पुरुषा नाम अदीव अनाचारः ।]

काश्च—[आत्मगतम्] किं पु खु सो भट्टिदारिथाए हिअआदो अवक्षमति ।
[किं तु खलु स भर्तुदारिकाया हृदयादपकामति ।]

साहूकु—वत्से ! तथापि प्राप्तकालत्वादनिच्छयापि त्वां दास्यति महासेनः ।

२० वास—ए मं तादो अणिच्छआ देदि । [न मां तातोऽनिच्छया ददाति ।]

साहूकु—यदि कदाचिद् दद्यात् ?

वास—उच्चन्धिथ मरिस्सं । [उद्वध्य मरिष्यामि ।]

काश्च—भट्टिदारिए ! मा अमङ्गलं भणाहि । वरिससदं जीवतु भट्टिदारिआ !
[भर्तुदारिके ! मा अमङ्गलं भण । वर्षशतं जीवतु भर्तुदारिका ।]

२५ साहूकु—वत्से ! कदाचिदप्यचिन्तनीयमेवैतत् । पश्य—

पतिविद्रेषिताः कन्या मृताः प्रेतपतेः किल ।

रथाश्वतयों जायन्ते खट्टाङ्गानि भवन्ति वा ॥ ३ ॥

३.१ काश्च—भट्टिदारिए ! हं अदीव अजुत्त¹ दम् । [भर्तुदारिके ! हम् अदीवायुक्त-
मिदम् ।]

३. ३ वास—अंब ! किं पुण मण कादव्यं ? [अम्ब ! किं पुनर्मया कर्तव्यम् ?]

साङ्कु—वत्से ! अनुरूपो भर्ता कामयितव्यः ।

वास—णथि तादिसो । [नास्ति तादशः ।]

६ काश्च—अहं जाणामि । [अहं जानामि ।]

साङ्कु—कथयतु भवती ।

काश्च—भट्टा वच्छराओ । [भर्ता वत्सराजः ।]

९ साङ्कु—साधु हृष्टं काश्चनमालया । स हि—

कुलोऽद्वः सकलकलागमान्तगः

प्रियंवदश्चतुरतमो जगत्रियः ।

समाप्तः सुभगतमो विलासवान्

युवा यृदुः सकलमहीशिखामणिः¹ ॥ ४ ॥

४. १ वास—अहं तं ण पारेमि कामेदुः । [अहं तं न पारयामि कामयितुम् ।]

साङ्कु—किं स बद्ध इति ।

वास—अंब ! किं सो बद्धो ? [अम्ब ! किं स बद्धः ?]

साङ्कु—अथ किम् ।

५ वास—किं णिमित्तं । [किञ्चिमित्तम् ।]

साङ्कु—त्वदेतोः ।

वास—हद्धि ! मणिमित्तं अद्यउत्तो बद्धो ! [हा घिक् ! मञ्चिमित्तमार्यपुत्रो बद्धः !]

(मोहमुपगता ।)

साङ्कु—अहो स्नेहौदार्यम् !

१० काश्च—हद्धि ! भट्टिदारिआ रोदिति । [हा घिक् ! भर्तृदारिका रोदिति ।]

1. Vatsa. reads the verse with the transposition of some words :

कुलोऽद्वः सुभगतमो विलासवान्

युवा यृदुः सकलकलागमान्तगः ।

प्रियंवदश्चतुरतमो जगत्रियः

समाप्तः सकलमहीशिखामणिः ॥

४. ११ साङ्कु—भद्रे ! आपस्तावत् ।

काञ्च—भअवदि ! तह । (निष्कर्म्य, प्रविश्य) इदमुदर्जं । [भगवति ! तथा ।
(निष्कर्म्य प्रविश्य) इदमुदकम् ।]

साङ्कु^१—(वासवदत्ताया सुखमधसिच्य) वत्से ! समाशसिहि समाशसिहि ।

१५ वास—(प्रत्यागत्य)^२ अद्यउत्त ! [आर्यपुत्र !]

काञ्च—दिङ्गिभा पच्चाभदप्पाणा भट्टिदारिआ । [दिष्टया प्रत्यागतप्राणा
भर्तुदारिका ।]

साङ्कु—भद्रे ! तूष्णीं भव ।

१९ वास—[प्रलघ्नति] किं णिमित्तं रतीए इह आअच्छिअ दिवा मं उज्जिअ^३
पळाअसि । किं भणासि—“असिणिद्वा तुवं” ति । अद्यउत्त ! जदा
तुवं णळागिठिग्गहणे दिङ्गो तदप्पहुदि अहं देदा संवुत्ता । [किञ्चिमित्तं
रात्रिविहागत्य दिवा भाषुश्चित्वा पलायसे । किं भणसि—“अस्तिरथा त्वम्” इति ।
आर्यपुत्र ! यदा त्वं नलागिरिप्रहणे दृष्टस्तदाप्रभृत्यहं त्वदीया संवृत्ता ।]

साङ्कु—जानामि जानामि ।

२५ काञ्च—[आत्मगतम्] भिषणं दाणिं रहस्सं भट्टिदारिआए । अहवा पाणसमा
भअवदी । [भिचमिदानीं रहस्यं भर्तुदारिकायाः । अथवा प्राणसमा भगवती ।]

वास—[पुनः प्रलघ्नति] अद्यउत्त ! किं भणासि—“अहं तव दास” ति ।
न तुवं दासो मे । अहवा दासीपदित्तणेण दासो घ्येव तुवं । [आर्यपुत्र !
किं भणसि—“अहं तव दासः” इति । न त्वं दासो मे । अथवा दासीपतित्वेन दास
एव त्वम् ।]

३१ काञ्च—[आत्मगतम्] हं । पुणो वि तं एव सुमरिदं । [हम ! पुनरपि तदेव
स्मृतम् ।]

वास—अपेहि । (उत्थाय साङ्कुत्यायनीं विलोक्य) हद्धि ! किं नाम मए
भणिदं । अंब ! परिच्छाआहि मं । [अपेहि । (उत्थाय साङ्कुत्यायनीं

३५ विलोक्य) हा विक्ष ! किं नाम मया भणितम् । अम्ब ! परित्रावस्व माम् ।]

1. Name of speaker left out. 3. A reads उल्ली अ

2. A has an extra दा after this.

४०. ३६

(साङ्केत्यायनीं आलिङ्गति ।)

साङ्कु—अलं व्रीडया । आदितः प्रभृतैवाहं जानामि ।

वास—अंब ! कहं णाम देवसमं रक्षञ^१ अपेक्षन्ती जीविं धारयिस्तं ।

[अम्ब ! कथं नाम देवसमं रक्षं अपेक्षमाणा जीविं धारयिष्यामि ।]

(रोदिति ।)

४१ **साङ्कु**—वत्से ! मा रोदीः । ^२ तदवस्थाजिज्ञासया ।

काञ्च—पुढम ययेव मए विज्ञादं । भट्टिदारिए ! मा अकारणे ण णीलुप्पळ-

पत्तकोमले इमे हि दिट्ठी आस्सूहि सन्तावेहि । [प्रथमसेव मया विज्ञातम् ।

भर्तुदारिके ! मा अकारणे नीलोत्पलपत्रकोमले इमे हि दृष्टी अश्रुभिः सन्तापय ।]

४५ **साङ्कु**—काञ्चनमाले ! पश्य । सर्वस्ववस्थासु अतिमधुरतां प्रयासयति
सौभाग्यम् । अस्या हि—

नयनद्वयमश्रुविप्लुतं विगलत्साज्जनवारि राजते ।

मणियुग्ममिवासितं द्रुतं रुचिमत्क्षेपणकं खरद्रसम् ॥ ५ ॥

५. १ **वास**—(नेत्रे परिमुज्य) अंब ! तह कहं तुए असचं मन्तिदं । [अम्ब ! तथा
कथं त्वया असत्यं मन्त्रितम् ।]

साङ्कु—अन्यत् सन्धायोक्तम् ।

वास—(आत्मगतम्) अज्ज वि दाव सावेगं एव भै मे हिअअम् । [अथापि
तावत् सावेगमेव मे हृदयम् ।]

(प्रविश्य वीणाहस्ता चेटी)

७ **चेटी**—जेदु भट्टिदारिआ । इअं वीणा मए आणीदा भट्टिणा सञ्चं जोजिअ^३-
तन्ती । [जयतु भर्तुदारिका । इयं वीणा मयानीता भत्रा स्वयं योजिततन्त्री ।]

काञ्च—अदीव देसकाले आआदा णळमूळा । णळमूळे ! कहिं अक्षाणं
भट्टिदारओ ?^४ [अतीव देशकाले आयाता नडमूला । नडमूले ! कुत्रास्माकं

९१ भर्तुदारकः ?]

1. A is wanting in अं

3. A om. अ

2. A reads त्वं for त

4. A reads दारिओ

५. १२ कुब्जा—सो खु गिहे । [स खल घृहे ।]

वास—किं तेण उत्तं ? [किं तेनोक्तम् ?]

कुब्जा—“सिघं तुवं वीणं देहि । अहं अणुपदं आअच्छामि” ति ।
[“शीघ्रं त्वं वीणां देहि । अहमनुपदमागच्छामि” इति ।]

१६ वास—(आत्मगतम्) इदार्णि मम हिअअं णिवुदं^१ । [इदानीं मम हृदयं निर्वृतम् ।]

काश्च—एलमूळे ! गच्छ सिघं तुवं । भट्टिदारिआए ह्लाणविर्धि सज्जावेहि ।
[नडमूळे ! गच्छ शीघ्रं त्वम् । भर्तुदारिकायाः स्नानविर्धि सज्जय ।]

२० कुब्जा—हळा ! तह । [हला ! तथा ।]

वास—हङ्गे ! वीणं दाव आणेहि । [हङ्गे ! वीणां तावदानय ।]

कुब्जा—भट्टिदारिए ! एसा । [भर्तुदारिके ! एषा ।]

(दत्तवा निष्क्रान्ता ।)

२४ वास—अंब ! किं तुए सन्धाअ तह उत्तं ? [अम्ब ! किं त्वया सन्धाय तथोक्तम् ?]

साढ़कु—त्वयि निपतितदृष्टिर्मन्मथैनैष बद्धै^२-
स्तरुणहरिनेत्रैः स्नेहपाशैरहायैः ।
विकचकमलषष्ठां पद्मिनीं वीक्षमाणो
गजवर इव वन्यः पाशिना पाशवर्यैः ॥ ६ ॥

६. १ वास—अब्जात्थेण सो सिणेहेण बद्धो । [अन्यायेन स स्नेहेन बद्धः ।]

काश्च—[आत्मगतम्] हं । पुणो वि तं एव सुमरदि भट्टिदारिआ ।
[हम् । पुनरपि तदेव स्मरति भर्तुदारिका ।]

साढ़कु—वत्से ! कुत्र किल ?

५ वास—एम्मदाए । [नर्मदायाम् ।]

1. A reads गिञ्चुदम्

2. Vatsa. वन्ध

६. ६ साङ्कु—न श्रद्धेयमिदम् । कुतः—

नवार्कभापल्लविताभलोदरे
सुगन्धिरेणूत्करकेसरोज्जवले ।
रसामृतज्ञो भ्रमरः सरोरुहे
किमक्पुष्पे प्रणयं करिष्यति ॥ ७ ॥

७. १ अपिच, तिष्ठतु तावत् ।

नयनोत्पलशेखरे मुखेऽस्मिन्
नवताम्राधरपद्मरागदीपे ।
अतिसक्ततया न तस्य दृष्टि-
रमते पूर्णशशाङ्कमण्डलेऽपि ॥ ८ ॥

८. १ वास—अधिअदरं पथासं पच्छादेति ।^१ [अधिकतरं प्रकाशं प्रच्छादयति ।]

साङ्कु—वत्से ! एष पुनस्त्वद्युत्पन्नमदनः । सन्तापस्य प्रच्छादनार्थं वैदेही-
पुत्रेणारब्धो व्याजः ।

काश्च—भद्रिदारिए ! किं मए उत्तं सच्च जादं । [भर्तृदारिके । किं मया उत्तं
सत्यं जातम् ।]

६ साङ्कु^२—कथं नाम त्वमत्र मुढा । तत्रभवान् भरतरोहकस्तावन्मूढः ।

वास—कहं विअ ? [कथमिव ?]

साङ्कु—‘सदशामिजैर्दशभिदारैर्योजयितुमिच्छति महासेनः’ इत्युक्ते
‘न मे दारैः प्रयोजनम्’ इति प्रतिषिद्धवान् किल वत्सराजः ।

१० वास—तदो तदो । [ततस्त्वः ।]

साङ्कु—ततः किल मन्दं स्मयमानेन भरतरोहकेणोक्तम्—‘जाने, नर्मदायाः
प्रतिकूलो मा भूदिति दारा न रोचन्ते देवाय’ इति ।

वास—अदीप अंबा एदर्सिं पक्खवादिणी । [अतीवाम्बा एतस्मिन् पक्ष-
पातिनी ।]

1. A has यि for ति ।

2. A corrupt ; reads चम् for साङ्कु

८. १५ साङ्कु—देवि ! कथं नाम तस्मिन् पक्षपातिनी न स्याम् । त्वयेवमनुरक्तः, मम च प्राणप्रदः ।

वास—अंब ! कहं ? तेण दे पाणा दिणा ! [अम्ब ! कथम् ! तेन ते प्राणा दत्ताः !]

साङ्कु—कथं न मया पूर्वमेवोवतं यमुनाहदे ग्रियमाणाहमुदयनेन परित्रातेति ।

वास—आआसस्सोमेदि । एवं णाम अश्वार्णं पि एदेण पाणा दिणा । [आयासः शोभते । एवं नामास्माकमध्येतेन प्राणा दत्ताः ।]

२१ काञ्च—भद्रिदारिए ! एवं एव । [भर्तृदारिके ! एवमेव ।]

वास—कहं पुण जाणासि मह सो साणुराओ ति ? [कथं पुनर्जीवाख्यमयि सः साजुराग इति ?]

साङ्कु—इदं तस्य स्नेहस्य साक्षी ।

(स्वहस्ताल्लेखं दर्शयति ।)

२६ काञ्च—(यहीत्वा प्रसार्य विलोक्य चाक्षराणि) ही ही ! एदाणि अक्खराणि आलिहिदाणि । पेक्खदु पेक्खदु भद्रिदारिआ । [ही ही ! एतान्यक्षराण्यालिखितानि । पश्यतु पश्यतु भर्तृदारिका ।]

(दर्शयति ।)

वास—(वाचयित्वा निःश्वस्य साक्षुन्तरनाम्) हज्जे ! अपेहि । एदं ब्रह्ममन्तं विअ अक्खरं । [हज्जे ! अपेहि । एतद् बाधमयमिवाक्षरम् ।]

३२ साङ्कु—किमिदानीं प्रत्यक्षीकृतम् ।

वास—किं दाणि एदस्स करिस्सं ? [किमिदानीमेतस्य करिष्यामि ?]

काञ्च—भद्रिदारिए ! पूजा । [भर्तृदारिके ! पूजा ।]

साङ्कु—प्रगृह्य^१ पठितव्यम् ।

वास—अंब ! सन्धारिदं मए । [अम्ब ! सन्धारितं मया ।]

साङ्कु—किं शोकान्वयोऽपि^२ ।

वास—आम । [आम ।]

८. १९ साइकु—अहो स्मृतिविशेषः !

काश्च—महिदारिए ! तेण हि वर्णं^१ जोजेहि । [भर्तृदारिके । तेन हि वर्णं योजय ।]

४२ साइकु—सुषु खलवतं काञ्चनमालया । अतः परं किमन्या^२ पूजा स्यात् ।

वास—(वीणां वादयित्वा) अंब ! कदमस्तिं वर्णे जोजेमि । [अम्ब ! कतमस्मिन् वर्णे योजयामि ।]

साइकु—प्रथमं तावत् षड्जेन योज्यताम् ।

वास—अंब ! तह । [अम्ब ! तथा ।]

४०

(गायति ।)

दृष्टा यदा त्वमुद्गराजसमानवक्त्रे
नश्च तदा प्रभृति मे क्षणदासु निद्रा ।
सर्वेष्वभूदरतिरेव मनोहरेषु
जातं निदाघदिवसैः श्वसितं समानम् ॥ ९ ॥

९. १ काश्च—महिदारिए ! विलापो विश्व एसो सिन्होओ । [भर्तृदारिके ! विलाप इवैष श्लोकः ।]

साइकु—अहो तन्त्रीस्वराणि अक्षराणि च अन्योन्यं अनुप्रविष्टानीव ।

वास—दुदीयं पुण केण जोजेमि ? [द्वितीयं पुनः केन योजयामि ?]

साइकु—साधु । ऋषभेण ।

वास—अंब ! तह । [अम्ब ! तथा ।]

५

(गायति ।)

दहति मदनवह्निः स्नेहहच्यो मनो मे
प्रतिवचनजलैस्तं साधु निर्वापय त्वम् ।
वर्तनु ! तव शश्यावेशमदाहेऽप्युपेशा
भवति हि सुदति ! त्वां तेन विज्ञापयामि ॥ १० ॥

1. A वर्ण for वर्णं

2. A actually reads किमन्यत्

१०. १ साङ्कु^१—मूर्त इव शोकः संवृत्तः ।

काञ्च—भअवदि ! सो वि भट्टिणो एव पभावो^२ ण, गहिदमत्त अयेव
भट्टिदारिआ वण्णं जोजेतुं समथा जादा । [भगवति ! सोऽपि भर्तुरेव प्रभावो
ननु, गृहीतमात्र एव भर्तुदारिका वर्ण योजयितुं समर्था जाता ।]

५ वास—हज्जे ! तुए एव एदं कम्ब । [हज्जे ! तवैवैतत्कर्म ।]

साङ्कु—क इदानीं तस्य सन्देशः ।

वास—अंब ! को एसो सन्देशो णाम । [अम्ब ! क एष सन्देशो नाम ।]

साङ्कु—वत्से ! श्लोकानुरूपं प्रतिवचनम् ।

वास—अंब ! ण आणामि अहं पडिवअणं । [अम्ब ! न जानाम्यहं प्रतिवचनम् ।]

१० साङ्कु—तस्यापि तावत् जीवितघारणोपायः कर्तव्यः । पश्य—

दत्तं त्वया देवि ! यदङ्गुलीयं .
त्वदङ्गसङ्गागममङ्गलं तत्^३ ।
स तेन पत्रेण तरत्यनङ्ग-
प्रतापकान्तारमनन्तरोह^४ ! ॥ ११ ॥

११. १ वास—अंब ! ण खु मए अङ्गुलीओ से दिण्णो । [अम्ब ! न खलु मथा
अङ्गुलीयकोऽस्य दत्तः ।]

साङ्कु—देवैर्दत्तम् ।

काञ्च—ण खु देवदाए । [न खलु देवतया ।]

साङ्कु—मयेदानीं किं कर्तव्यम् ।

६ वास—पुठमं मे कर्तव्यं सिक्खावेहि । पच्चा अहं पुमविस्स^५ । [प्रथमं मे
कर्तव्यं शिक्षय । पश्चादहं प्रभविष्यामि ।]

1. A The word साङ्कु wanting.

filled up from Vatsa.

2. A has only भावो for पभावो

5. A reads स for ई

3. A actually reads यत् for तत्

6. A has an extra ण after यु

4. A gap for मनन्तरो ; it is

११. ४ साइकु—अलमिदारी ब्रीडया । कुतः, त्वं च वत्सराजश्च—

अन्योन्ययोग्यतरस्तपवयोविलासा-
वन्योन्यसक्तहृदयाचिति दृष्टमात्रौ ।
त्वां तच्चिमित्तमथवा तव कारणात् तं
चन्द्रक्षेपे इव विनिर्मितवान् विधाता ॥ १२ ॥

(प्रविश्य कुब्जा)

कुब्जा—कालो दार्ढि हादुं । [काल इदानी स्नानुम् ।]

वास—हजे ! तह । [हजे ! तथा ।]

(सर्वे उत्थाय परिक्रमन्ति ।)

साइकु—श्रुत्वाद्य वृत्तान्तमिमं स्मराते
हर्षं परं यास्यति वत्सराजः ।
प्रावृण्महाम्भोधरमन्दनादं
घर्माभितसः श्रुतवान् शिखीव ॥ १३ ॥

(निष्कान्ताः सर्वे ।)

॥ इत्यष्टमोऽङ्कः ॥¹

1. A ends here with the words : शिवमस्तु । गणपतये नमः । श्रीपार्वत्यै
नमः । ओचमो नारायणाय । नमः शिवायै नमः ॥

वीणावासवदत्तान्तर्गत

श्लोकानुक्रमणिका

अतीव दीर्घयुतीव	III 3	उपलनिचयनीलं	II 3
अतुलबलपराक्रम	II 31	उपागतं वमदिव	III 18
अनवेक्ष्य मम श्रमोपतापं	VII 4	एते के प्रगृहीत	II 12
अनिर्जितात्मा स्वविधेयवुद्धिः	I 14	एभिर्गुणैर्विरचितः	I 9
अनेन तेजोनिधिना	IV 24	कः क्षत्रियः सहज	II 19
अन्तर्निर्गूढामर्षणां	III 10	कर्णान्ताश्रितकोटिना	VI 3
अन्योन्ययोग्यतररूप	VIII 12	किञ्चित्येच्छ्रुतदीर्घ	IV 18
अपि नाम भवेन्नृपस्य	III 4	किमियं सा वोषवती	IV 14
अमेद्या स्वाम्यनुराग	II 17	कुलबलमतिरूप	I 11
अमृतरसमयीव ह्यभावात्	IV 23	कुलोद्धवः सकलकला	VIII 4
अवसितनृपकार्य	IV 4	कृतस्त्वया मद्दुहितुः	V 7
अविदित इति नैकधा	IV 11	कृत्या सुखेन गणनीय	II 29
अस्त्रेणन्द्रजिता	III 6	केचित् भूमितले पतन्ति	III 16
अहमरिपृतनानामद्य	II 20	क्षीणव्याधितवृद्ध	II 7
आकुमारमभिहन्तु	VI 4	खड्डो रक्षाविधाने	VI 6
आकृष्य द्विरदेन	I 17	गवाक्षजालान्तरतः	V 1
आकृष्यमाणेव नरेन्द्रवीथी	VI 9	गत्रेषु देव्या निपत	VII 10
आक्रम्य पादेन	IV 19	चतुरुदधिजलाम्बरां	VII 6
आदौ यथा प्रवृत्तं	III 8	जयति गिरिसुतास्तनावमर्द	I 1
आरुद्य वारणमिमं	IV 25	जालेन वहिवदवार्य	II 16
इति यस्य सुहृजनाः	IV 26	तथा प्रवृत्ते सति वत्स	V 8
इति स्थिते सम्प्रति	V 4	तथा हि तस्य व्यतिगत्य	IV 15
उद्वीक्ष्यैनं रौद्रं	II 26	तरुगहनमिदं	II 9
उन्मत्तवेषः सुख	III 17		

तस्मिरभिकराग्र	II 1	नेत्रे कर्णान्तदीर्घे	VIII 2
तस्यापरैरपरिधृष्ट्य	III 2	न्यस्यैव नाकादवतीर्य	II 28
तामशकेशरसुतस्य	I 4	पतितवति खरे भृशं मयि	VI 5
तिष्ठ प्राग् जय	II 13	पतिविद्वेषिताः कन्या	VIII 3
तेन प्रोक्तं धैर्य	IV 7	परस्परविवृद्धहार्द	VII 8
त्वया कृतं दृष्टवतोऽपि	IV 21	परिघूर्ण्य भुजेन	II 23
त्वयि निपतितवृष्टिः	VIII 6	प्रद्योतं भज मुक्ताखं	II 18
दत्तं त्वया देवि	VIII 11	प्रविलम्बिभुजङ्गः	I 7
दहति मदनवहिः	VIII 10	प्रविहाय यथा	V 3
दृढकठिनतराज्ञो	V 2	बद्धः पुरा चरणयोः	VI 1
दृष्टा यदा त्वमुडुराज	VIII 9	बम्ब्रम्भमाणकलभेम	II 2
दृष्टो भवेद् यदि	II 6	बाल्ये गजोऽस्मीति	I 16
देव्याः पूर्वं रूप	VII 1	भवतु पुनरितिः प्रभृत्यहं	II 14
देव्याहं सुविदग्ध	VII 14	भूमिः कराग्रेण	II 30
द्विरदल्लितव्यानो	IV 17	मम तावदिदं दुःखं	I 18
धाता ध्रुवं कुपितवान्	VII 2	मम प्रसादाभिमुखाः	VI 2
धिङ् मन्त्रिणो धिक्	III 5	मयि जीवति नाम वत्सराज्ञो	III 7
नयक्षमाधृतिमति	I 12	मयि दूरावगाढस्य	IV 5
नयनद्वयमशुविष्टुतं	VIII 5	मुखनेत्रशिखाद्विजाधर	VII 11
नयनोत्पलशोखरे	VIII 8	यथाक्रमेण तत्सात्	I 13
नवार्कभापल्लिता	VIII 7	यथा यथा नैकशतार्ति	IV 10
निकृत्तवान् द्विरद	II 27	यथा यथा पश्यति भीतभीतं	VII 7
निरुपमबलवीर्य	II 11	यथा यथा हरिरिव	II 24
निसर्गसंसिद्धविशेष	IV 13	यद्यप्यहं त्रिनयन	IV 2
नीता बलात् प्रकृति	I 15	यस्तस्य युद्धे महति	IV 8
नृपमौलितलस्थाज्ञो	I 3	या शेते कौस्तुभस्य	VI 8
नृपाः प्रभुत्वात्	II 8	यो विक्रान्तः कुलीनो	I 8

रुचिराङ्गुलिपलवा	VII 9	श्रुत्वा कथामुदयनस्य	V 9
लज्जा विलासो विनयं	VII 3	श्रुत्वाद्य वृत्तान्तमिमं	VIII 13
वक्त्रं देव्या रुधिर	VII 12	सचिवद्विजपौर	III 14
वक्त्रं नामयति प्रपश्यति	VII 13	सन्दर्शनं प्रत्यह	VII 15
विकसत्पञ्चुरोऽसत्	III 15	समदुःखसुखे जने	V 6
विचित्य वत्सेश्वर	I 10	समर्थतां तस्य	IV 12
विन्यस्य सम्यङ् निज	II 15	समसितनखदन्तः	II 10
विमुक्तसंत्रासतया	IV 9	समुच्चदन्तो धृतचाप	II 21
विमोङ्ग नेत्राणि	III 11	ससमुद्देश्यव्यवहर्वं	IV 1
विलसदसिसहस्रे	VI 7	सस्नेहं सविलासं	IV 22
विवाहो जन्म मरणं	I 2	सापायाः प्रत्यन्ताः	II 5
विविधमणिसमुज्ज्वले	VI 10	सिंहा यथा परपराक्रम	III 12
विष्णुशिखामा	III 1	सितरुचिरदुर्कूलो	I 6
विष्णोर्जयत्यरुण	VII 5	सौभाग्यश्रीविनय	I 5
विहाय मां यद्यपि	III 13	स्नेहार्दयोः सभय	V 5
वैगोद्घूर्तैरावृतो	IV 16	स्नेहैकतानहृदयः	VIII 1
शक्तो ग्रहीतुं	II 4	स्फुरदंशुसहस्रमालिना	IV 3
शरेण तीक्ष्णायस	II 25	स्वामिप्रभावप्रभवैरुदारैः	IV 6
शूरा वयं किल	III 9	हुतहुतवहतेजाः	II 22
शृणु वचनमिदं मे महा	IV 20		

INTRODUCTION

The *Vināvāsavadattam* (*Vinā*), is an old Sanskrit drama significant from several points of view. Its theme belongs to the Udayana saga and centres round Udayana's capture by the ruse of the elephant, and his instructing his future queen, the Princess Vāsavadattā on the *Vinā* which gives the drama its name. The full text of the play is yet to be recovered but a good manuscript of the work containing eight Acts has recently been discovered.¹ Smaller fragments have been known for a long time and have also been made available in print.² The present publication is a critical edition of the play based on the above manuscripts and printed fragments, two more fragmentary manuscripts of the work and a collection of the verses of the play available separately in manuscripts.

MANUSCRIPT MATERIAL

A. No. L. 803-B of the Kerala University MSS. Library, Trivandrum. Palm-leaf in Malayalam script, containing Acts I-VIII. The ms. is not dated but appears old and the leaves are crumbling. The writing is legible and the text preserved is generally pure, though occasional lapses do occur. The archetype of this ms. too should have contained only eight Acts, for the folios of this codex containing three works (of which our work is the second one) are numbered consecutively.

1. Ms. No. L. 803-B of the Kerala University MSS. Library, Trivandrum.

2. Dr. C. Kunhan Raja: Acts I-III and VI as Sup. to the *Journal of Oriental Research*, Madras, I-V (1927-31) and X (1936); fragments of V-VI in *Bharatiya Vidya*, Bombay, V (1945) Sup. 41-52; and fragments of VII in *JOR* XVI (1946-47) 1-6. Acts I-III later issued as *Madras Oriental Series* No. 2, 1931. In this edition Acts I-IV are fairly satisfactory; but here too on Act IV Dr. Raja observes: "I know that this edition does not deserve the name of 'edition'. It is only a reprint from a manuscript. But since for this portion there is only a single decayed manuscript, I thought that even this fragment will be of some interest. (*JOR*. X. Sup. p. ii). Regarding Acts V-VII, Dr. Raja observed: "The original manuscript (available to him) is so much mutilated and corrupt, and so it is not possible to give either a full or continuous or correct text. What is available in the manuscript is given here." (*JOR*. XVI [1946-47] 1).

B. No. R 2784 of the Govt. Ori. MSS. Library, Madras. A paper transcript in Devanagari prepared in 1918-19 from a palm-leaf ms. in Malayalam script belonging to the Kūtallūr Mana in North Malabar, Kerala, and described in the *Triennial Cata. of MSS.* Sanskrit, of the above Library, Vol. III, pp. 3995-6. It contains Acts I-III and a few lines of IV. The ms. has lacunae and the text preserved is not very correct. This ms. formed the basis of Dr. Raja's edn. of Acts I-III.

C. No. 68915 (Shelf No. XXII. P. 24) of the Adyar Library and Research Centre, Madras. Palm-leaf ms. in Malayalam script. The final folios of the codex are lost and the available portion breaks off towards the end of Act III. Scribal errors are frequent but most of them have been corrected by a revisor. The ms. originally belonged to a renowned family of scholars in mediaeval Kerala, the Des'amaingalatu Vāriyam as indicated by an inscription in the first folio.

Dr. Raja states that he has "reason to believe that this palm-leaf manuscript is the original from which the above transcript (our B) was prepared." (*BV. V. Sup. 41*). This, however, is not correct, for though the readings of B and C generally agree there are numerous differences between the readings in the two; also B contains some lines which C has not, which cannot be the case if B had been copied from C.

D. No. B. 9707-A of the British Museum, London. A Devanagari transcript dated 1-6-1926 prepared from a Malayalam palm-leaf ms. and supplied by V. Venkatarama Sarma of Trivandrum. The collation was made from a microfilm supplied by the Museum. The ms. contains Acts I-IV and fragements of V-VIII, and in respect of readings and portions lost, closely resembles E below; however, occasional differences overrule the possibility of their being direct copies from the same manuscript. The text preserved is far from perfect.

E. A 'very old (ms.), considerably injured and worm-eaten' in palm-leaf in Malayalam script which Dr. Raja came across and took a copy of in 1929. Collation of this for Acts IV-VII was made from Dr. Raja's printing of this ms. in *JOR. X* and *XVI*.

and *BV. V.* Sup. This ms. is extremely corrupt and full of lacunae.³

F. *Vatsa*. (*Vatsarājacaritam*) R. 4334 of the Madras Govt. Ori. MSS. Library. A paper transcript from a palm-leaf ms. in Malayalam script containing merely the verses of the drama with some prefatory verses in the beginning narrating the story of Udayana upto where the play takes off. The ms. is extremely corrupt but contains some good readings.

In Kerala there are manuscripts called *Slokāvalī-s* which contain just the verses of the popular dramas with introductory verses to provide the background of the story of the individual plays. Most of the dramas taken for exposition by the *Cākyār-s*, the local actors of Kerala, are included in these *Slokāvalī-s*. Of the several such manuscripts of *Slokāvalī-s* in the Karala Univ. MSS. Library, four contain the verses from the *Vinā*, here called *Vatsarājacaritam*. A ms. of *Slokāvalī* in the family collection of mss. of Sri N. S. Moos, Vayaskara Illam, Kottayam, also contains the verses of *Vinā*.

THE THEME OF THE PLAY AND ITS TIME-ANALYSIS

Act I. The *Sthāpanā-Sūtradhāra* enters with an invocation to God *Siva* and in the altercation between him and the *Nati*

3. Another ms. of the work must be presumed to have existed and been in the possession of the late M. R. Kavi who has quoted verses from it in his own commentary to the *Kāvyalakṣaṇa* chapter of Bharata's *Nātyasāstra* (anuṣṭubh version of ch. XVI, *GOS* edn., Vol. II, pp. 353ff.). This was obviously a different ms. as shown by the variants of readings in Kavi's quotations. This ms. too should have extended only to eight Acts since all the seven quotations he gives are from one or other of the first eight Acts. This ms. should also have been the basis of Kavi's account of the play in the Telugu monthly *Kala* (Madras) I. viii-x, xi, and of a paper 'Two more dramas of Bhāsa', submitted by him, to the Third Session of the All-India Oriental Conference, Madras (*Proc. of the Session*, pp. 80-84). Dr. Raja says that this ms. contained only "fragments for the first three, complete for the fourth and fragments for the remaining four *Añkas*" (see his summary of his paper, 'A New drama of Bhāsa?' (*Proc. Sixth AIOC*, Patna, 1926, p. 593). The fragmentary nature of the ms. has caused serious errors in Kavi's account of the drama as also that in M. Krishnamachariar's *History of Classical Sanskrit Literature*, pp. 579-80.

promises the latter to refer to God Maheśvara the selection of a suitable bridegroom for their grown-up daughter, even as King Pradyota of Ujjain was doing with regard to his daughter Vāsavadattā.

This provides the context for Pradyota's Commander-in-Chief Sālankāyana and Minister Vasuvarman to enter conversing about how the King had broken his promise to give his daughter in marriage to Sañjaya, Prince of Aśmaka, and was praying to Maheśvara to indicate a suitable bridegroom for her. As the two wait in the citramanḍapa, the doorkeeper announces the King and the Chief Minister Bharatarohaka. The King narrates how God Maheśvara appeared before him in a dream and described to him the qualities of a husband suitable for Vāsavadattā. They all discuss as to who among the neighbouring kings would fit in with the specified qualifications. Udayana of the Vatsas alone is eligible, but Pradyota is not sure of Udayana's acquiescence for he is too proud and elated over his prowess. Bharatarohaka suggests that Udayana could be taken captive and cured of his pride, if the King would permit it. Also, Udayana's qualities could be tested only if he was placed against odds. Bharatarohaka suggests the capture by the ruse of an elephant for there is a curse on Udayana to that effect. He had also kept ready four grown-up lordly-looking elephants anticipating such capture. The King approves of the plan and leaves soliloquising how much worried fathers of many daughters should be, when he was worrying himself out with but one daughter. The story of the Act commences early in the morning and lasts through the entire forenoon.

Act II is enacted in the elephant-haunts after a few days. In the Interlude a spy of Bharatarohaka makes his appearance in the guise of an ascetic. He has received information that Udayana had just entered the forests. One of Udayana's soldiers strays in and by means of shrewd questioning, the Ujjain spy extracts from him the information that Udayana was camping nearby with a large following; he had left Yaugandharāyaṇa, his Chief Minister, to guard his capital, Kausāmbi, the commander-in-chief Rumaīvān being away on a mission to put down the robber clans, Pulindas. Another Ujjain spy sent to Udayana's capital now turns up. He had already reported to Sālankāyana who has been hiding in a palm-grove not far away with some soldiers and the lordly-looking elephant.

The Act proper commences later in the day with King Udayana, his minister Viṣṇutrāṭa and the court-jester Vasantaka espying an elephant-herd and starting out to close in with the entire following. An Ujjain spy rushes in and announces the presence in the palm-grove of a lordly blue elephant, at which Udayana is filled with joy. Brushing aside the warnings of his ministers he sets out to capture this royal elephant with Ghoṣavati, his celebrated lute, and a handful of men. He reaches the spot indicated by the spy when a fourth part of the day yet remains for sunset.

Ere long Udayana realises that he had been caught in a trap as Śālaṅkāyana and his men lying in ambush surround him. Śālaṅkāyana's call to surrender rouses the King's ire. The uneven fight that follows, which is not presented on the stage, is described in detail by two on-lookers, a robber and a *ceta*. Udayana exhibits great feats of strength, but the fight ends with his being led away as a captive as the sun sets and darkness envelopes the scene.

Act III. The incidents herein take place at Kausāmbī on the afternoon of the tenth day after Śālaṅkāyana, the Ujjain Minister, had set out to capture Udayana. Yaugandharāyaṇa enters chanting the names of Viṣṇu to counteract the evil dreams that haunted him. One of his spies returns from Pradyota's capital with a letter from Sāṅkṛtyāyanī, another spy of Yaugandharāyaṇa at Ujjain, with the news that Śālaṅkāyana had left with a blue elephant for the forests; the spy could not report earlier since all roads to Kausāmbī had been blocked. Even as the Minister is thinking of sending a warning to his master, one of Udayana's personal attendants Hamsaka, arrives in the guise of a s'aivite mendicant and reports the King's capture. Yaugandharāyaṇa is stunned.

However Yaugandharāyaṇa designs a plan to rescue his master. He proclaims to the public through Hamsaka that the King had been killed and writes in code to Rumanvān to guard the city against the attack of Āruni, the Pāñcāla King. He disapproves of the suggestion to instal on the throne one of Udayana's three brothers and entrusts the upkeep of the city to Hariśarman described as *nagarādhyakṣa*, till Rumanvān returned. He then repairs to the banks of the Yamunā where he had caused a pyre to be prepared. He enters the burning pyre in full sight of the

people, but hypnotizing them all, slips away in the advancing darkness and proceeds to Ujjain in the guise of a mad man.

Act IV. The stage is now shifted to Ujjain, Pradyota's capital. In the Interlude which takes place some days after the events of the last Act Vasantaka, the court-jester of Udayana, enters disguised as a *dindika*. On the capture of his master he had followed him to Ujjain with a view to be within reach when his services were needed. He has also obtained a footing in the household of Pradyota. On the streets of Ujjain he had met and recognised Hamsaka who had followed Yaugandharāyaṇa to Ujjain in the guise of a *dindika*. Under the pretext of a wager for a dance contest the two go into a desolate temple and have some private talk. At Kauśāmbī things had taken a bad turn. Udayana's kingdom had been overrun by Āruni, but a friendly Prince was creating internal dissensions. Rumanvān had established himself at Lāvāṇaka and had stationed men all along the route from Ujjain to Kausāmbī. Rṣabha, another general, was at Bhadrapuṣkara guarding the roads to Kauśāmbī. Yaugandharāyaṇa's men had infiltrated into Ujjain in large numbers under different guises. Yaugandharāyaṇa himself was endeavouring to incite Pradyota's war-elephant Nalāgiri to madness and make it run amuck and devastate the city at which Udayana was sure to be freed in order to subdue the elephant. There was to be an uprising then by Yaugandharāyaṇa's men, under the cover of which Udayana was to escape on the Nalāgiri. The plan was to be executed the next day and Hamsaka was returning after his rounds alerting their men to watch for the signal, a drum-beat from the Durga temple.

The time is now afternoon. Pradyota enters with his chief Minister Bharatarohaka. Sālāṅkāyana who had effected the capture of Udayana reports on Udayana and says that he was superior in qualities even to the specifications prescribed by God Maheśvara. Pradyota feels sorry that he had to keep such a noble person as a captive and when Nalāgiri's madness is reported he is only too glad to grasp it as a pretext to set free Udayana. Udayana is to subdue the mad elephant Nalāgiri.

The Queen Mother and Vāsavadattā now enter, the latter complaining the lack of a suitable *vīṇā* for taking lessons under her tutor Uttarā. Most opportunely the chamberlain brings the exquisite Ghoṣavatī, Udayana's *vīṇā*, taken as booty when

Udayana was captured. Vāsavadattā is enchanted by the vīṇā, but hardly had she touched it when it is taken away for Udayana's use in subduing the mad elephant Nalāgiri.

The King, Queen and Vāsavadattā witness in amazement from the palace balcony the undaunted Udayana bringing under control the infuriated elephant. Vāsavadattā is drawn to him. The victorious Udayana rides the lordly elephant, comes abreast of the royal balcony and greets Pradyota. This affords an opportunity for Vāsavadattā and Udayana to see each other and fall in love with each other.

As Udayana passes on, Yaugandharāyaṇa comes forward and accosts him, intimating him in suggestive expressions that it is all clear now for his escape. But Udayana who is tired, and is further under the sway of his new-born love, affects not to take the hint and goes into the palace. Yaugandharāyaṇa is dismayed at the finale of his endeavours and is at a loss to know the reason for his master's action, and retires nonplussed.

Act V. In the Prelude, which takes place early in the morning some days hence, two court maids inform us that the King and the Queen are worried over the great change that had come over their daughter and so are going to consult the Parivrājikā Sāṅkṛtyāyanī when she becomes infused with divinity and is in a trance in the palace temple.

Sāṅkṛtyāyanī enters soliloquising about her motherly attachment to Vāsavadattā and her indebtedness to Udayana who had once saved her from the waters of the Yamunā. She had divined the feeling of the two for each other and also knew that the one does not know about the state of the other. She is intent in bringing about a union for which she evolves a plan of her own.

Thus when Vāsavadattā accompanied by her maid Kāñcana-mālā comes to the temple she pacifies her and sends her off with the blessing that her desires would be fulfilled. When, however, the King and Queen come to consult her, Sāṅkṛtyāyanī goes into a trance and pronounces that Vāsavadattā has become possessed by a Gandharva and that Udayana alone could ward off the affectation since he was really Citraratha, King of the Gandharvas, born in mortal form due to a curse. The King decides to admit Udayana into Vāsavadattā's apartments to

cure her of her malady, but to avoid scandal proposes to do so by instructing the Princess to take lessons from Udayana on the vīṇā.

Act VI takes place the next morning. Udayana enters bewailing his hard lot. He is now free and can escape if he wanted, but is bound by bonds of love towards Vāsavadattā, whose mind, however, he could not divine as yet. He is also perplexed at Pradyota's asking him to teach his sons and to tame the elephant Nalāgiri. He feels it as servitude, but his love overweighs all considerations.

Vasantaka, the jester, who had by this time become a confidant in Pradyota's court, has been deputed by the latter to learn the real disposition of Udayana. Accosting the moody monarch he asks him what he was doing. Udayana answers that he was designing a drama in which Vāsavadattā was to be the heroine and himself the hero. Yaugandharāyaṇa was to be the sūtradhāra, Sāṅkṛtyāyani the nāṭi, Vasantaka the jester, and his friends the songsters and the organists. Vasantaka informs Udayana that an envoy from Āruṇi, now in possession of Kausāmbī, had come to the Ujjain court, counselling that Udayana might be carefully guarded, but adds that Pradyota had just smiled at it.

Bharatarohaka now enters stating that Vāsavadattā had expressed a desire to learn to play on the lute and that Pradyota would consider himself amply repaid for his hospitality if Udayana would condescend to instruct his daughter. Udayana is inwardly gratified and acquiesced and is taken to the apartments of Vāsavadattā.

Act VII commences more or less at the same time as *Act VI*, but in Vāsavadattā's apartments. She and Kāñcanamālā enter conversing about her lessons on the lute. Sāṅkṛtyāyani enters gratified that her plan had taken effect and announces that Udayana had agreed to instruct Vāsavadattā on the lute. She also leads them to the hall where Udayana and Bharatarohaka were waiting for them. Bharatarohaka introduces the teacher and the pupil and retires. Egged on by Sāṅkṛtyāyani the lessons begin and the King expresses his lovelornness through a song. Vāsavadattā takes her first lessons well. As the lessons close, Sāṅkṛtyāyani contrives to delay the departure of the persons there by making the jester dance, thus providing an

opportunity for the lovers to gratify themselves by looking at each other. At the end of the dance Sāṅkṛtyāyani suggests a present to the dancer. And when Vāsavadattā gives him her ring, he passes it on to the king for the promise of a hundred *modakas*. The ladies take leave.

The King is now all the more smitten by love and can no more conceal his condition. But he is still not sure of Vāsavadattā's inclinations. So, in consultation with Vasantaka, he decides to explain away the visible change in him by spreading a rumour to the effect that he was in love with a courtesan of Ujjain named Narmadā.

Act VIII takes place a few days hence as the love between the royal pair ripens. The lovelorn Vāsavadattā enters anxious at not finding Kāñcanamālā, who presently enters stating that she had despatched the lute to Udayana through the hunch-back Nalamūlā for re-stringing. But Vāsavadattā is not sure that Udayana would oblige, for he was indifferent towards her, coming to her in dreams but flitting away at daybreak. And now a maid enters with the big news that it was rumoured that Udayana was in love with the courtesan Narmadā. Vāsavadattā is in extreme grief and would not be pacified by the reassurance of Kāñcanamālā. They decide to ask Sāṅkṛtyāyani.

They repair to the garden where they find Sāṅkṛtyāyani who, however, had come there on behalf of Udayana to deliver to her his letter. She succeeds in pacifying the Princess and tells her that it was to hide his love for her that Udayana had spread the rumour. And in evidence of that produces Udayana's letter. Nalamūlā just then brings the *vīṇā* restrung by Udayana. It is proposed that due respect for the letter should be paid and Kāñcanamālā suggests that the proper way to do it was for Vāsavadattā to sing Udayana's love-verses to the accompaniment of the *vīṇā*. And the Princess accedes to the suggestion. All retire, Sāṅkṛtyāyani feeling especially gratified at the auspicious turn of events.

THE FINALE OF THE PLAY

The available mss. of *Vīṇā*, and the collection of verses in the Ślokāvali mss. do not extend beyond Act VIII which gives rise to a possible doubt that the work had been left incomplete by its

author. For, to reach a natural finale at least two more Acts are needed. The play should have culminated in the marriage of Vāsavadattā and Udayana, but it is difficult to envisage the details through which the play would have developed to this end.

It is of interest to note here that the Udayana story as narrated in the *Perunkatai* ('Great Story'), an adaptation of Gunḍadhya's *Bṛhaikathā* in Tamil by Koṇkuvelir of the 8th cent. A.D.⁵ bears a striking similarity to that of *Vīṇā*. This may be illustrated by taking two characters in the drama not prominently met with in the other accounts of the Udayana saga. In the *Perunkatai* Sāṅkṛtyāyanī fills the same position of the elderly recluse attached to the Ujjain royal household, though she originally belonged to Kausāmbī (cf. *Vīṇā* VIII. 2.9., where she refers to Udayana as *asmadrājā*). Here too her life had been saved from the waters of the Yamunā by Udayana (cf. *Vīṇā* V. 1-2, VIII. 8. 15-18), she acts as a spy of Yaugandharāyana at the Ujjain court (cf. *Vīṇā*. III. 2.15. V. 1.3), is interested in the union of Vāsavadattā with Udayana (cf. Acts V-VIII), tests the love of the Princess for her saviour (cf. *Vīṇā* VIII, 2.11ff.) and acts as a go-between for them (cf. *Vīṇā* VII. 0.53-56, VIII. 1.10, 8.24.-25, 10.6-10). Taking the Ujjain courtesan Narmadā, in *Perunkatai* too she plays the same role as she does in the *Vīṇā*, viz. the reticent dame loving another and spurning the advances made on behalf of Udayana (cf. *Vīṇā*. VII. 14.8-9, 14-15). Here too Udayana resorts to the ruse of posing himself as infatuated with her so that his lovelornness might not be attributed to its real cause (cf. *Vīṇā*. VIII. 14.4-5). Here too he sends Vasantaka with presents to fetch her (cf. *Vīṇā*. VII. 14.18) and when she refuses (*Vīṇā*. VIII. 0.83-84) is forcibly taken under protest (cf. *Vīṇā*. VIII. 0.88-89) to Udayana who ultimately releases her (cf. *Vīṇā*. VIII. 0.92-94).

If this much of similarity can be taken as an indication of the close trend of the theme in both the works, the further details of the narrative in *Perunkatai* may indicate to us the course of the theme in the further Acts of the *Vīṇā*.

In the *Perunkatai* Yaugandharāyana sets afloat a warning through an oracle that elephant Nalūgiri ran amuck destroying the city because Pradyota had not performed the usual Water Festival

the previous year, and that further calamity would visit the city if it was not performed immediately. The credulous Pradyota paying heed to the oracle repairs along with his court, army and citizens to the outskirts of Ujjain to perform the festival. Udayana is given elephant Bhadrāvatī and is invited to participate in the rejoicings as an honoured guest. At an opportune moment Yaugandharāyaṇa sets fire to the evacuated city. In the commotion following the conflagration Pradyota entrusts to Udayana the safe keep of Vāsavadattā. Yaugandharāyaṇa appears on the scene and persuades Udayana to escape with the Princess to Kauśāmbī while he (Yaugandharāyaṇa) and his men, now out of their disguises, would prevent any pursuit. Udayana takes the advice tendered by his Minister and acts accordingly.

If the drama had proceeded in the lines of the *Perumkatai* story, with possible deviations for dramatic effect, the utterance of the oracle, its effect on Pradyota and the preparations for the Water Festival might have been reported in an Interlude to Act IX. The Act proper might have dealt in the first part with the festival, a second-hand report of the conflagration at Ujjain, Pradyota's entrusting Vāsavadattā to the care of Udayana and suggesting him to move away to a safer place while he attended to the safety of the others and the second part would have dealt with Yaugandharāyaṇa's appearance before Udayana as he moves away with Vāsavadattā and the King's seizing upon the opportunity to escape with Vāsavadattā, for as per the sequence developed in the earlier Acts of the drama Udayana is completely ignorant of Pradyota's purpose in capturing him and requesting him to instruct the Princess on the *vīṇā*. The last Act would have pictured the events after the elopement, even as in the last Act of *Pratijñāyaugandharāyaṇa*, viz. the casting aside of his disguise by Yaugandharāyaṇa, the vindication of his vow, the ultimate acquiescence by Pradyota of the *de facto* elopement, and the usual *Bharatavākyā*.

TITLE OF THE DRAMA

Even as in the dramas of Bhāsa, the short *Sthāpanā* in the beginning of our play does not give the name of the drama. Of the five manuscripts used for this edition three A, D and E do not have any name. Ms. C has an inscription giving the title as *Vatsarājacakritam* which is also the name given in the *Slōkāvalī*. Ms. B has the title *Vīṇāvāsavadattam* on a slip

External testimony is also equally divided. The Kerala University MSS. Library has an old palm-leaf manuscript (No. 489) which forms a list of the mss. contained in the library of the Des'amaṅgalattu Vāriyam, a renowned centre of learning in mediaeval Kerala. This list mentions in different places five manuscripts with the title *Vatsarājacarita* (Nos. 605-B, 608-10 and 1032); there is also one ms. here with the title *Vīṇāvāsavadattam* (No. 1188). Definite evidence on the title of the work as *Vīṇāvāsavadattam* comes however from the *Abhijñāna-Śakuntala-Carcā*, a commentary on Kālidāsa's *Śakuntala* (Ed. Trivandrum Sanskrit Series No. 195) where the commentator names the work twice as *Vīṇāvāsavadattam* and quotes a passage from it. In the course of a discussion on *Prastāvana* in a drama, speaking as to how the final words of the Sūtradhāra should be indicative of the entrance of a character of the play, the commentator says: एवं वीणावासवदत्तादौ—“यदेवमध्यप्रसृति नियमोपवासैर्भगवन्ते महेश्वरमाराध्य तदभिप्रताय दास्यामि ।” (*Vīṇā*. I. 2. 5) इत्यादौ द्रष्टव्यम् । (TSS. 195, p. 26). Elsewhere also the commentary mentions this work under this title (*ib.* p. 2). The fact seems to be that the title of the drama is actually *Vīṇāvāsavadattam* and that it was also called *Vatsarājacaritam* by *upacāra* as it dealt with the story of Vatsarāja, even as Harṣa's *Ratnāvalī* too is referred to by the term *Vatsarājacarita* by Abhinavagupta in his commentary on the *Dhvanyāloka*¹.

The appropriateness of the title *Vīṇāvāsavadatta* is evident from the vital role the divine *vīṇā* of Udayana plays in the development of the play. In Act II Udayana specifically commands his lute-bearer to follow him while he forbids the bulk of his followers and even the *Vidūṣaka* from doing so. (II 8. 7-20). Even as Vāsavadattā first appears on the stage (IV. 11. 22) the topic of conversation is her desire for a suitable *vīṇā* and hardly had she given expression to the description of a *vīṇā* which she would like to possess than the chamberlain enters with Udayana's *vīṇā*, sent to the King by Śālankāya. The power of the *vīṇā* to bring under control even an infuriated beast is immediately demonstrated in the royal presence (latter half of Act IV). The close of Act V reveals how King Pradyota and his Minister Bharatarohaka seek to bring about the entry of Udayana into the royal harem through the *vīṇā* (*cf.* V. 7.57ff.) and Act VI

1. Cf. यथा वत्सराज्ञचरिते चतुर्थङ्के रत्नावलीनामधेयमप्यगृहतो विजयवर्मणो वृत्तान्तश्रण्णे । Under *Dhvanyāloka* III. 19 (N.S. Press edn., 18II, p. 162).

describes the entry of Udayana into Vāsavadattā's apartments as a vīṇā instructor. In Acts VII and VIII the vīṇā is prominent in the furthering of the plot, the former containing the actual instruction of Vāsavadattā in the art and the latter playing on the vīṇā by the lovelorn Princess Udayana's message as the foremost respect that could be shown to it (VIII. 8. 42). The development of the story thus centres round the vīṇā and the title of the play as *Vīṇavāsavadattam* is but pertinent and appropriate².

BHĀSA-CHARACTERISTICS OF THE DRAMA

There is much in the *Vīṇavāsavadatta* that is reminiscent of the plays attributed to Bhāsa. Similarities in structure, technique, ideas and expressions with the Bhāsa-plays abound in our play. Regarding structural similarities, just like the Bhāsa-plays, our play too begins with the stage direction, *nāndyante tataḥ pravisati sūtradhāraḥ*, the Sūtradhāra recites one *māngala* verse, the Prologue is called *Sthāpanā*, it is brief and is silent about the details of authorship.

The most striking similarity between the Bhāsa-plays and the *Vīṇā*. is in the commonness of ideas, imagery and expressions, the last in an abundant measure. A comparative study of this play with the *Pratijñāyaugandharāyaṇa* present such close parallels of expressions and echoes of ideas that it would appear as if the *Vīṇā*. is an amplification of *Pratijñā*., comparable to the relation between the Bhāsa-play *Cārudatta* and the *Mṛcchakaṭika* of Sūdraka.

AUTHORSHIP OF THE PLAY

The brief *Sthāpanā* in the beginning of *Vīṇā*. is silent about its author. Nor are the manuscripts of the work more helpful by mentioning the author's name in the colophons to the different

2. Dr. Pusalker in his *Bhāsa—A Study* (Lahore, 1940), p. 110, suggests that the original title of this play might have been *Unmādavāsavadatta* obviously on the basis of the episode of Yaugandharāyaṇa going to Ujjain in the guise of a mad man to rescue his master. Pusalker adds that "the title *Unmāda* may have been changed by some irresponsible scribe" into *Vīṇā*. This statement is clearly unjustified for it is made after the perusal of only the first three Acts of the play while the key role that the vīṇā plays in the development of the plot comes only later. Again the madness of Yaugandharāyaṇa is the common motif of works treating this episode of the Udayana saga.

Acts. In his Foreword (p.v.), to the first three Acts of the drama in the *Madras Oriental Series*, Prof. S. Kuppuswami Sastri observes that "it could not be an unreasonable guess that this play may be identical with the *Unmādavāsavadattā* of Śaktibhadra mentioned in the prologue to his (*Āścarya*) *Cūdāmaṇi*." Dr. A. D. Pusalker echoes this view when he says: "We are inclined to think that this *Vīnāvāsavadattā* is the same as the *Unmādavāsavadattā* written by Śaktibhadra." (*Bhāsā—A Study*, p. 50), though subscribing to Prof. Sastri's words of caution that "it is not possible to take up any of these statements above the sphere of a reasonable guess." (*ib.* p. 49).

The *nāndī* verse of *Vīnā*. has been quoted by Vallabhadeva in his *Subhāṣitāvalī* as a verse of Śūdraka³. On the basis of this, A. R. Sarasvati (*QJMS* XII [1921–22] 276, 278), M. R. Kavi (*Proc. of the AIOC, III Session*, Madras, 1923, p. 84 and *Introduction to Caturbhāṇi*, pp. ii–iii) etc. ascribe the play to Śūdraka, author of the *Mṛcchakatika*. This was mere possibility based on a single verse at the time it was mooted when only fragments of the work were known. It is possible now with more perfect manuscript material to compare more thoroughly the *Vīnā*. and the *Mṛcchakatika*. We cannot, obviously, expect large scale parallels since the themes of the two plays have nothing in common between them. Still such a comparison does bring out some parallels in ideas and expression between the two works. The following may be cited to illustrate the point. The saying रत्नं हि रत्नेन संगच्छते in *Mṛcch.* occurs twice with slight change in *Vīnā*. IV. 14.15 and VII. 4.2, रत्नमेव हि रत्नं भजते। The passages शुक्रवृशस्थितो ध्वाङ्ग्न आदित्याभिभुखस्तथा (IX. 11a-b) and रुक्षस्वरं वासति वायसोऽयम् (IX. 10a) of *Mṛcch.* forboding coming evil has its parallel in *Vīnā*. II. 10. 15-17, प्रतिसूर्यं कण्डकवृष्टे वायसः कृजति। Another characteristic simile in the *Mṛcch.* हंसी हंसं परित्यज्य वायसं समुपस्थिता (VIII. 16c-d) occurs in *Vīnā*. VIII. O. 106-8, किं राजहंसः कार्की कामयते। The picture of Cārudatta in *Mṛcch.* दीनानां कल्पवृक्षः स्वगुणफलनतः सज्जनानां कुदुम्बी (I. 48) is in the same strain as the picture of Yaugandharāyaṇa in the *Vīnā*. खड्गो रक्षाविधाने रविररितिभिरे कार्यभारेण धूर्यः (VI. 6). The benedictory verses of both the works are on God Siva. Though such parallels may not, by themselves,

3. Ms. No. T. 989, p. 20, Kerala Uni. Library. See also M. R. Kavi, *Journal of the Sri Venkateswara Oriental Institute*, II (1941) p. 379.

decide the identity of authorship, these coupled with the *Vinā*. verse quoted as from the pen of Sūdraka and the elaboration of one of the Bhāsa-plays, the *Cārudatta*, into his *Mṛcchakatika*, may strengthen the suggestion that we have here probably, another Bhāsa play, the *Pratijñā*, elaborated into the *Vīṇā*. by the same hand.

The author of the *Vinā*, whatever his identity might be, exhibits acquaintance with the various arts and crafts as also a knowledge of the world and the human mind. He refers to musical terms and modes of singing in Acts VII and VIII, and to those of dance in Act VII. In the available portion of the drama he makes mention of not less than a dozen different types of halls, porticos, manṭapas, terraces etc. which indicate a knowledge of śilpa. In Act II he betrays a knowledge of the methods of capturing elephants. There are also passages which indicate a study of the *Arthasāstra* of Kauṭilya: cf. *Vinā*. II. 14.7, एष खल्वनथनुवन्धोऽथर्वे नाम with *Arthasāstra* IX. vii (pp. 358.59, Mysore, 2nd edn., 1924) where the term अथनुवन्धः is discussed, *Vinā* II 15.4, श्वराहकलह with the *Arthasāstra* reference to श्वराहयोः कलह (IX ii. p. 344), the term उभयवेतन (*Vinā*. IV 1.40) and in *Arthasāstra* XIII. ii (p. 402). Prognostication by dreams, accidental occurrences etc., also find mention in the play. (See II. 10.14, 15-16; III. 1. 2-3; 4.6; 11-15). Numerous utterances of worldly wisdom show the author as a critical observer of human nature.

DATE OF THE PLAY

The citation of the nāndī verse of the *Vīṇā*. by Vallabhadeva enables us to fix the lower limit of the play at the 15th century A.D. The fixation of the upper limit is not so easy but a pointer to it is contained in Bhāmaha's *Kāvyālāṅkāra*. In his work Bhāmaha illustrates the flaw *Nyāyavirodha* by referring to five incongruities in the capture of Vatsarāja as presented in a work on his story. The incongruities are: (1) The absence of spies for the King who had been described as a conqueror. (2) Lack of information on his part of the artificial elephant installed by the enemies in his own elephant haunts. (3) Inability of the ministers to discover this artificial installation by the enemy. (4) Improbability of the King marching against numerous foes. (5) Inability of the King, an expert in elephantology, to distinguish a

lifeless artificial elephant. The work that Bhāmaha criticises is often identified as the *Pratijñā*. In the *Vīṇā*, surprisingly enough, we find all these five defects adequately remedied. Here the Kausāmbī court has its full quota of spies. 'There is no installing of an *artificial* elephant, but a *live* imposing elephant specially selected by shrewd experts is brought over from Ujjain stealthily. Udayana's ministers in the *Vīṇā* are never slack, in fact they are exemplary, a fact which is often given expression to (*cf.* the whole of Act III, Praves'aka and end of Act IV, VI. 6). Then again in the *Vīṇā* the King goes out to hunt only with adequate military protection of footmen, horsemen and elephants (*cf.* II. O. 25-26) and his walking into the trap with but a handful of men is well provided for,—he is goaded on by the curse of a sage whom he had insulted (see I. 16). This seemingly studied and conscious effort on the part of the author of the *Vīṇā* should have been the result of his awareness of Bhāmaha's criticism which incidentally enables us to place him after Bhāmaha. These considerations would place the composition of the *Vīṇāvāsavadatta* between the 6th¹ and the 15th cent. A.D.

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